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The Christian Century

PUBLISHED WEEKLY

Great Churches of America
XI. Collegiate Methodist, Ames, Iowa

Waiting for China
An Editorial

United Church Women Meet
Report from Cincinnati

How to Stop Gambling
By Howard Orr

NOVEMBER 29, 1950

In This Issue

COLLEGIATE METHODIST CHURCH, AMES, IOWA

is the 11th in The Christian Century's series of studies of "Great Churches of America" as chosen in last fall's poll of 100,000 Protestant ministers. Others in the series have been Mount Olivet Lutheran, Minneapolis (Jan. 25), New Knoxville, Ohio, Evangelical and Reformed (Feb. 22); West Hartford, Conn., Congregational (March 22); Bellevue Baptist, Memphis (April 19); First Methodist, Orlando, Fla. (May 17); Trinity Lutheran, Freistatt, Mo. (June 21); Olive Chapel Baptist, Apex, N. C. (Aug. 2); First Presbyterian, Hollywood, Calif. (Sept. 20); Washington Prairie Evangelical Lutheran, Decorah, Iowa (Oct. 18); and First Presbyterian, Topeka, Kan., (Nov. 8). Issues of The Christian Century containing these reports are still available.

Final church in the series will be First Community at Columbus, Ohio. Our report on this church will appear in the issue of Dec. 20.

HOWARD ORR

is minister of the Olivet Congregational Church, Bridgeport, Conn., and chairman of the committee on the gambling issue of the Bridgeport pastors' association. He is also a member of the committee on moral and civic affairs of the Connecticut council of churches.

Coming

next week—a full report on the Constituting Convention of the National Council of Churches at Cleveland. Following the Amsterdam World Assembly we gave America the first complete and independent report. We plan to do the same for Cleveland.

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The Christian Century

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Coming Events

Nov. 26-30. International Council of Religious Education Conference on Camping, Lake Geneva, Wis.

Nov. 28. Chicago Institute for Religious and Social Studies; Theme: "Borderlines of Ethics in Individual and Public Affairs"; Eugene M. K. Geiling, Wilhelm Pauck, E. Rabinowitch, speakers.

Nov. 28. New York Institute for Religious and Social Studies; Themes: "Great Theologians of the Western Faiths," "American Education and Religion," "Morals and Loyalties"; Paul J. Tillich, Vivian T. Thayer, Lyman Bryson, speakers.

Nov. 28-Dec. 1. Constituting Convention, National Council of the Churches of Christ in the U.S.A., Cleveland.

Dec. 3. Chicago Sunday Evening Club; Oscar F. Blackwelder, speaker.

Dec. 3. Ford Hall Forum, Boston; M. J. Coldwell, M.P., speaker.

Dec. 3-7. Visitation Evangelism Week.

Dec. 3-8. National Christian Preaching Mission, San Bernardino, Calif.

Dec. 3-10. International Golden Rule Week.

Dec. 5. Chicago Institute for Religious and Social Studies; Theme: "Borderlines of Ethics in Individual and Public Affairs"; Raphael Isaacs, Herbert A. Ratner, Henry D. Von Wittleben, speakers.

Dec. 5. New York Institute for Religious and Social Studies; Themes: "Great Theologians of the Western Faiths," "American Education and Religion," "Morals and Loyalties"; Paul J. Tillich, Simon Greenberg, Harold D. Lasswell, speakers.

Dec. 6. American Bible Society Advisory Council Meeting, New York city.

Dec. 7-9. Second Evangelism Conference for Professors and Instructors in Evangelism in Theological Seminaries, Bible Colleges and Training Schools, Louisville Presbyterian Seminary, Louisville, Ky.

Dec. 8. Conference of U.S.A. Member Churches, World Council of Churches, New York.

Dec. 8. Federal Council of Churches, Department of Evangelism, New York.

Dec. 10. Universal Bible Sunday.

Dec. 10. Chicago Sunday Evening Club; Francis B. Sayre, speaker.

Dec. 10. Ford Hall Forum, Boston; Ira A. Hirschmann, Capt. Maurice Witherspoon, speakers.

Dec. 12. Friends of the World Council of Churches, New York.

Dec. 12. Chicago Institute for Religious and Social Studies; Theme: "Borderlines of Ethics in Individual and Public Affairs"; Ira Eisenstein, James H. Nichols, Francis G. Wilson, speakers.

Dec. 12. New York Institute for Religious and Social Studies; Themes: "Great Theologians of the Western Faiths," "American Education and Religion," "Morals and Loyalties"; Tibor Kerekes, Msgr. Frederick G. Hochwalt, Louis Finkelstein, speakers.

Dec. 17. Ford Hall Forum, Boston; Charles Francis Potter, speaker.

Dec. 19. New York Institute for Religious and Social Studies; Themes: "Great Theologians of the Western Faiths," "American Education and Religion," "Morals and Loyalties"; Tibor Kerekes, Nevin C. Harner, Franz L. Neumann, speakers.

Dec. 27-Jan. 2. Student Christian Association Fourth National Assembly, Oxford, Ohio; Leila Anderson, Vera Micheles Dean, R. H. Edwin Espy, Joseph King, Alexander Miller, Bishop Stephen C. Neill, speakers.

Dec. 31. Student Recognition Sunday.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXVII CHICAGO, NOVEMBER 29, 1950 NUMBER 48

EDITORIAL

PROTESTANTISM'S "supreme opportunity to be a real strength in a world too strong for a divided church," says the United Council of Church Women, is to be found in the National Council of Churches. This churchwomen's organization was not at first convinced that that would be true. But months of discussion and negotiation converted an attitude of watchful caution to one of real enthusiasm. As a result, the council's previously held fears that its freedom of action would be hampered by a superstructure of ecclesiastical machinery have been dissipated. (See report on page 1428.) In the process of deliberating on the issue of joining the council, say the women, they came to have a new conception of what their churches mean to them and they to their churches. The United Council had given them a dignity and opportunity many of them considered they lacked in the official enterprises of their own communions, where they were important, surely, but in a sense segregated. It had also opened the way to interdenominational cooperation on a scale many had not before experienced. So they asked to be *shown* what the new National Council would mean, and they were. It was an agreeable experience. "We found, as we planned together, that our church officials were ready to learn from us, and that we had much to learn from them," one of the U.C.C.W.'s leaders explains. "We feel now that we will have a chance to participate not merely as church *women,* but as church *members* in the fullest sense of that word. Sharing in the deliberations on the new enterprise has been for us a real spiritual experience." We hope that future relationships in the National Council will continue to be so. There is no reason why they should not. And the fact that the women of the United Council have been convinced after careful study and prolonged discussion augurs well for them and for the National Council of Churches.

World Too Strong for A Divided Church

Cleveland Should Improve Plan of Organization

THE PLAN of organization of the National Council of Churches, taken as a whole, is another evidence of the church statesmanship which characterizes the documents being presented at Cleveland this week. All the work of the merging agencies will be continued and extended. According to this plan there will be four main units within the National Council: the divisions of Christian education, foreign missions, home missions and Christian life and work. The division of Christian education will carry on the work of the International Council of Religious Education. The divisions of home missions and foreign missions will carry on the work of the Home Missions Council and the Foreign Missions Conference, respectively. We wish that the growing realization of the oneness of the mission of the church might have brought these two interests into one integrated unit. Some denominations have already taken that step. Perhaps it is still too early for an interdenominational body to follow their lead, but it is a goal toward which the National Council should work. And certainly the National Council should follow the example of a large number of denominations which have already rid their vocabularies of the words "foreign" and "home." The work of the division on Christian life and work is not quite as clearly defined as it should be by the time the National Council adjourns on Friday. Nor are the functions and administrative relationships of central departments, joint departments and joint commissions as clearly defined as they must be if friction and overlapping are to be avoided. Why for instance is the department of international justice and good will included in the division of Christian life and work while the departments of religious liberty and stewardship are grouped with the joint departments? Too many agencies in the present plan do not have their relations spelled out adequately. This grows out of the fact that there are important categories of Christian work which do not fit into any of the presently proposed divisions.

Christian Service Agencies Need More Adequate Provision

WE BELIEVE that the organizational plan of the National Council could be strengthened by creating a division of Christian service. This division would administer the specialized service agencies of the council which are bound to have a relationship with two or more of the functional divisions. It would not, of course, include intra-council services or housekeeping departments. It would give such agencies as Church World Service and the department of American communities overseas a status they can hardly enjoy under the present plan. As the plan stands now Church World Service is listed as a central department on the same level with public relations, broadcasting and films, and research and survey. It will be all too easy for this important and continuing interest of the churches to be relegated to an increasingly minor role in such a setup. The department of American communities overseas is a joint department administratively related to the divi-

sion of foreign missions. The program of this department has its missionary aspects. But the history of English-speaking union churches overseas shows that those churches do not appreciate being considered "foreign" missions projects and that leaders of the foreign missions movement consider them to be on the veriest periphery of, if at all included in, their responsibility. Beyond these there are many Protestant service agencies which do not appear in the plan as submitted to have adequate provision made for the integration of their work into the main stream of church life. Where do the Friends Service Committee and the Brethren Service Commission fit in? There is every indication that the type of work they are doing is striking fire in other churches. Where will similar groups when organized in other denominations find their guidance under the proposed plan? What group in the present organization would be charged with planning and directing Protestant participation in providing relief and alleviating suffering in national emergencies? Answers to all such questions could be readily given if the National Council had a functional division of Christian service. We hope that the delegates at Cleveland will improve the complex plan of organization which will be submitted to them by creating such a division.

Nub of the European Arming Dispute

IS THERE to be a general rearmament of western Europe, or isn't there? High-powered discussions are under way behind the scenes, trying to reach an answer to that question. New paper plans appear in the press almost daily. But the "agreements," when they come, remain unimplemented, and the conferees rarely get even fairly close to the basic factor which is holding up action. A few days before the election Mr. Hoover made an extremely important speech in which he advocated delaying any large-scale American contribution to the rearming of western Europe until there is solid evidence that western Europe will do a great deal more than it now proposes doing to rearm itself. Senator Taft took the same line when he returned to Washington after his triumphant re-election. He was not against rearming western Europe, he said, but he believed that Congress must re-examine the whole proposal. "Once the feasibility of the defense, the practicability of it, the extent of it *and the extent of what other people are going to put up* are determined, certainly it means aid to the defense of Europe." (Our italics.) But what makes the western European nations, especially France, so modest in their estimates of what they are going to put up? That is the nub of the matter. And their reluctance is caused by their belief, shared by all non-Communist Frenchmen, that no rearmament program will be any good which does not *now* provide sufficient U.S. forces in Europe to pin down the Red armies where they are. France is not satisfied with a military plan which is conceived simply to slow up the Red armies; it insists that it must be one to stop them at their first stride. It does so because it holds that a western Europe which had first been overrun and then "liberated" by atom-bombing U.S. and British expeditionary forces wouldn't have enough left to be worth saving. But this real source of French hesitation can be removed only by sending a huge American army for permanent duty in Europe. Yet if the American people would agree to do that (which is doubtful), would the Russians permit it to happen without bringing on the very crisis we want to avert? So we have French hesitation on one hand and American on the other. And between the two, the talks to provide a military security which western Europe will believe secure go round and round, and are getting nowhere.

Korea Lengthens Roll of Christian Martyrs

THERE no longer appears to be any doubt that large numbers of Christians have been murdered during the fighting in Korea. Some of them were missionaries, though so far there is no confirmation of rumored deaths of any Protestant missionaries. More were Koreans. Only the names of conspicuous victims are known as yet; there is reason to fear that when all the facts are known the total number of executions of Korean Christians will run into the hundreds. Nothing has yet been heard from the six Methodist missionaries who were seized on the day the North Korean army invaded the south. But as there have been reports that they were later seen being marched through villages farther north, it is hoped that they are captives somewhere in Manchuria. The Roman Catholic Maryknoll mission house at Ossining, New York, states that it now has a direct report from its mission in Korea that 68 priests and nuns, including one American bishop, have been killed. Investigation in Seoul has confirmed the fact that more than thirty of the Protestant leaders in that city suffered martyrdom. Among them were a bishop of the Korean Methodist Church, a former bishop of that church, a bishop of the Holiness Church, the secretary of the National Christian Council, the president of Chosen Theological Seminary, the pastor of the leading Presbyterian church in the city, two professors at Ewha College and one of the secretaries of the Seoul Y.W.C.A. As the Communist army retreated north other massacres of Christian leaders are rumored to have taken place, but confirmation of these reports is still lacking. The Communists seem to have regarded Korean Christians as by that fact proved enemies of the Communist cause and probable undercover agents of the U.N. forces. Churches in the West should show their sorrow for such martyrdoms by providing for the families of those who have been killed. Their sacrifice will have its effect both within and without the Korean churches; it will give to Christianity a new power and moral status in its approach to the Korean people.

Reflections on a Missing Atomic Scientist

THE REMARKABLE THING about the disappearance of Professor Bruno Pontecorvo into Russia is that so little has been made of it. If one remembers the hullabaloo when an infinitesimal amount of uranium—or was it plutonium?—was reported missing from the Argonne laboratory, or the excitement over the arrest of Dr. Emil Fuchs, this lack of public interest in the Pontecorvo case is amazing. Some papers have printed a few stories about it, though we do not doubt that some of our readers will be able to report that they have never seen it mentioned in

their home-town press. There were a couple of discreet questions, and equally discreet replies, in the British Parliament. About all they revealed was that, yes, Professor Pontecorvo had disappeared and, yes, his majesty's government was sure he had gone to Russia. Here was the leading theoretical scientist working on the most hush-hush experiments at Britain's Harwell atomic laboratories, a man who must know all there is to know about the "secrets" of making atomic and hydrogen bombs, yet when he walked off to the Soviet Union it scarcely caused a flutter! Why? Perhaps because the American people were too busy being frightened by Senator McCarthy's latest shocker that at least 500 of America's top scientists are "poor security risks." But we hope the reason was that the American people are finally beginning to realize that the important "secrets" of the bombmakers long ago reached Russia. William L. Laurence, the *New York Times'* authority on bombs, wrote in the *Saturday Evening Post* last summer that while he was not permitted to reveal details he could say that Dr. Fuchs told the British court which sentenced him that he had told the Russians all he knew about atom and hydrogen bomb secrets—which was all there was to know up to that time. If the American people are beginning to realize that bomb "secrets" are an illusion, they may be ready to insist that their government shall make a strong new effort to work out, through the U.N. and with the Russians, an effective international convention for atomic energy control.

Statehood Blocked by Racial Issues

ONE of the few bills which will be pressed in the remaining session of the 81st Congress is that granting statehood to Hawaii and Alaska. It seems doomed. The bill has already passed the House and has a favorable Senate committee report behind it. President Truman has indicated that it will have the strongest support he can give it. But it may not even reach the floor of the Senate. If it does, it will be comparatively easy to hold up its passage during a three-week session by threatening, or launching, a filibuster. In that case the bill will die, for all unfinished legislation originating in this Congress dies with the death of the Congress. In the 82nd Congress, which will open in January, the statehood bills will have very little chance. Why? The reasons for making Hawaii and Alaska states would seem overwhelmingly persuasive, but southern members of Congress are said to be determined to keep out of the Senate four additional votes which might be expected to be cast in favor of civil rights legislation. With conservative southerners holding virtual veto powers in the next Congress, they can probably bar those four votes. Denial of statehood once more will be a bitter blow to the people of Hawaii and Alaska. This bitterness will be especially felt in Hawaii, where that very achievement of interracial good relations which has been the pride of the islands—and which American liberals have pointed to as evidence that our type of democracy can provide racial justice—is now turning out to be the principal factor blocking admission to statehood. More important, however, will be the effect on world opinion. Communist propaganda can be counted on to make the most of this instance of white self-interest in its appeal to the peoples of Asia and Africa. Nothing the Voice of America can say about the virtues of American justice will avail to offset the effect of the rebuff to the territories if, as now seems likely, this comes for the reasons we have outlined.

Industrial Factor In Korean War

MOST Americans were unaware until recently that North Korea contained some of the largest hydroelectric developments in the world, or that these were linked to Manchurian as well as to Korean industry. Now lives are being spent in the arctic cold of this north country, and more and more people are asking, Why? Some insight into the answer to that question is given by *Focus,* a publication of the American Geographical Society. Within 50 miles of P'yongyang, it says, are found some of the most useful deposits of coal and iron ore in the entire country. Far to the northeast, up against the Manchurian border, is another highly mineralized area "containing what is thought to be a billion-ton reserve of iron ore" and plenty of coal. Rich gold, graphite, copper and tungsten deposits are also found in the north, as well as extensive forests and a hydroelectric power potential "estimated to be well in excess of 2 million kilowatts." The resources of the southern part of the peninsula, where two-thirds of the people live in a population density greater than that of overcrowded Japan, are meager by comparison. The power installations whose control is now in dispute were built during Japan's occupation. In 1944 the Japanese extracted from the north four times as much coal, 300 times as much iron ore and about 23 times as much electric power as they got from southern Korea. During the Communist occupation, it is estimated, more than a million Koreans emigrated from the northern to the southern parts of their country. The economic life of both parts of the nation suffered from the division of an interdependent country along the 38th parallel. The restoration of the unity of this troubled land would seem to be necessary if it is to survive. But will it be worth the cost?

Korean Assembly Votes Down Syngman Rhee

WITH the prospect that the United Nations forces in Korea may again have to fight just to stay on the peninsula, the future of President Syngman Rhee may look like a matter of minor moment. It should not be forgotten, however, that President Rhee's coming part in governing Korea is one important factor in the situation. Recent weeks have brought clear evidence that the popular opposition to the president of South Korea continues unabated. When the Republic of Korea returned to its capital in Seoul, the Assembly resumed its legislative functions. It has taken up its fight to render Rhee impotent at the point where it was forced to drop it on June 25. It has passed resolutions demanding the expulsion of certain of the president's closest counselors from his cabinet. It has enacted bills the president opposed. But most significant of all was its action on November 13 when it overrode two presidential vetoes and passed bills which virtually take out of the

executive's hands the activities of the police in proceeding against suspected collaborators and also forbid nationalist (i.e., Rhee) bodies to apprehend, seize, detain, interrogate or punish suspects without recourse to an eleven-man commission which the Assembly will form. By thus overriding the presidential veto, the Korean congress not only showed that Rhee does not have even a strong minority of its membership behind him but also revealed that it suspects him of being ready to launch—or at least permit—a reign of terror against civilians. This was the charge which cost Rhee the elections last May. Its renewal now indicates that if the U.N. is shortly able to set about establishing the stable democratic government it has promised, one of the first things that must be done is to find a chief executive for the republic who commands the confidence of the Korean people.

'Tulsa World' Upholds Public School Tax

WHEN Father James M'Namee of the Roman Catholic Church of the Madeline accused some Oklahoma school districts of "collecting public funds under false pretenses," the *Tulsa World* decided it was time he learned some of the facts concerning the constitution of that state. Father M'Namee complained in a letter to the paper that school districts collect taxes for all the children in the district, "whether they educate them or not." His point was that in many districts private—i.e., parochial—schools serve many children but receive none of the tax money, which he suggested was drained off in some mysterious manner by the "powerful education lobby." The *Tulsa World* replied: "According to the best available sources, under the Oklahoma constitution the legislature is required to provide for the establishment and maintenance of a system of public schools which shall be open to all children of the state and free from church control. . . . All school funds are by law applied generally to the support and maintenance of the public schools for the equal benefit of all the pupils attending such schools. By the provisions of the constitution, the public schools are open to all children, and parents who see fit to send their children to private or parochial schools do so as a matter of personal choice. Under the law, they are not thereby relieved from their obligations as citizens of the state to support the public schools which are maintained for the benefit of all children of the state. There is no mystery as to how the money is appropriated for the public schools budget, and the appropriations made to finance it are a matter of public record. This record discloses the amounts appropriated to operate and maintain these schools and the purposes for which these funds are appropriated." The *Tulsa World* is to be commended for carrying out its obligation as a newspaper to uphold the law and to enlighten the public.

TV Opportunity Is Fleeting

ON NOVEMBER 27 the Federal Communications Commission opened hearings on a matter of great importance to the future of communications in the nation. It began listening to applicants for such frequency channels for TV broadcasting as have not yet been assigned. When assignments of these channels are made, it will be for "all future time." The lower frequency channels for the larger cities are already occupied almost to capacity, but in smaller cities some are still vacant. It is with higher frequencies—"very high" and "ultra high" are some of the terms used—that the present hearings are concerned. It may be years before technical developments make possible use of the highest frequency channels, but assignment is a question to be decided during the hearings. Only a few weeks ago the Protestant Radio Commission, hearing that so far no application had been made for use by a nonprofit organization, set about preparing a brief on the matter which it will present at the hearings. Pressure on the FCC to grant the higher frequency channels to organizations ready to spend huge sums of money on their technical development is of course very great. And working against assignment to nonprofit groups is the fact that many of the FM channels set aside for nonprofit use have never been utilized. But as a preliminary step to possible future development, Americans should see that at least one channel in each community is set aside for use "in the public interest." Insistence that it shall be so used can come later. But if action is not taken now, the opportunity will be forever lost. A letter voicing this conviction to Chairman Wayne Coy of the Federal Communications Commission in Washington, to other members of that commission or to senators on the Interstate Commerce Commission might serve to prevent TV in your community or area from being monopolized by profit-making sponsors.

Concern for Okinawa Is Growing

CHRISTIAN CONCERN for Okinawa is growing. There are a number of evidences. After the Episcopalians gave notice that they would defy the expressed desire of the Okinawans for a united church in the islands by establishing a denominational mission, and after the Presbyterians, U. S. A., found that they could not scrape together the $10,000 or $15,000 needed annually to underwrite work in an area where about one-third of the Christians are of Presbyterian background, the situation looked black. Standing alone in their willingness to cooperate, it looked for a while as though the Methodists would either withdraw altogether or reorganize their work along denominational lines. Now we know that that is not going to happen. The Methodists have had a full-dress meeting on policy regarding Okinawa and, while urging others to cooperate, have decided to continue to work through the Foreign Missions Conference's interboard committee even if no other mission board shares the undertaking. This decision is the more remarkable in light of the fact that not long before the meeting the Methodists had learned that the Episcopalians, who at first seemed anxious for the opportunity, would not share in the cooperative program even to the extent of providing a teacher in the new University of the Ryukyus located on Okinawa. Roman Catholics have already supplied a teacher. Okinawan Christian leaders had urged the F. M. C. to speed the sending of the

Protestant teacher already authorized by university authorities. Here was a spot where an Episcopalian could serve without compromising his denominationalism. But their New York office is determined that whatever Episcopalians go to Okinawa shall go there to join the Seventh Day Adventists in their efforts to splinter the united church. Still, in face of this, the Methodists decided to refrain from the temptation to put Methodist interests before those of the Kingdom of God. And now comes word that both the Evangelical and Reformed and the American Baptist boards are seriously considering support for the cooperative endeavor on Okinawa. No decisions have yet been made but their interest shows that concern for Okinawa is growing among American Christians.

Waiting for China

[EDITORIAL CORRESPONDENCE]

Washington, November 16.

LIFE at United Nations headquarters at Lake Success is taking on a roller-coaster aspect. When I was there six weeks ago one could feel a new high of confidence succeeding the dejection of a year ago. The swift victory all but won in Korea was giving all the delegates, except the Communists, a heady exhilaration. By the time Mr. Hopkins wrote from there, on October 27, this had mounted to a general confidence that "unless there is aggression by one of these two powers [the United States or Russia] the general belief is that the U.N. can handle the situation."

I have just finished another week at Lake Success, and have found the whole body of delegates—again excepting the Communists—shocked, sobered and anything but confident of their ability to handle the situation. The same gloom which settled over the country when it became certain that Communist Chinese forces were entering North Korea in large numbers has descended on the international body. I found no evidence of any desire to go back on any steps the U.N. took during the time when it appeared to have the situation under control. But those who three weeks ago were exultant because "we have at last wrested the initiative from the Communists" have lost their mood of satisfaction. At Lake Success today there is only one question in the corridors and when the delegates talk among themselves: What will China do?

The Security Council has a resolution before it dealing with the entrance of China into the Korean fighting. It calls on the Chinese to withdraw, promising that if they do the U.N. forces will not cross the Chinese frontier, that Chinese rights in the hydroelectric power generated on the Yalu will be maintained, and that U.N. forces will be withdrawn from all Korea as soon as a unified, stable and democratic government has been established. Six nations introduced it, and as it takes only seven to pass resolutions through the Security Council it should be possible to push it through any afternoon.

But it is not being pushed, and that not because it faces a certain Russian veto. Even after the Peiping government replied to the Security Council's invitation to come to Lake Success and discuss General MacArthur's charges by brusquely saying that it would come to discuss American imperialist intervention in Formosa and American aggression in Korea but would not discuss its own alleged intervention in North Korea, the Security Council did not act. The United States asked that the Formosan question, which was at the top of yesterday's agenda, should be postponed, and no one is trying to hasten action on Korea.

The reason is, quite simply, that the nations which would vote a condemnation of China and some sort of ultimatum or action are hoping against hope that when the Chinese delegation reaches Lake Success—it is reported on the way by air—it will be found more amenable to negotiations than Chou En-lai's reply to the U.N. invitation indicated it would be. If only, it is said, the Chinese will say that they have sent their troops over the Yalu against the U.N. forces to insure that there will be no invasion of Manchuria, or to make certain that Manchuria does not lose the essential power which comes from hydroelectric plants on the Yalu, then some sort of deal can be worked out. Although they will not say so publicly, many of the delegates agree that deal could include Communist China's admission to the U.N. and to the permanent Chinese seat on the Security Council.

But there is as yet no reason to believe that China will take this conciliatory line. Suppose it doesn't. Suppose its representatives arrive breathing defiance, insisting on branding the United States as an imperialistic aggressor and the actions of the U.N. since last June 25 as illegal, and declare, as Moscow's *Pravda* put it last Monday, according to the *New York Times,* that they are "determined to assist the Koreans in driving the U.S. interventionists into the sea." Then what? The prospects then are so appalling that most of the delegates can hardly force themselves to think of what would almost certainly follow.

The danger in such a situation is that both sides will resort to a certain amount of bluffing in order that they may not be thought guilty of any weakness or "lack of firmness." We must continue to talk as though, if the Chinese will not withdraw their troops, the same 53 nations which voted for military action to expel the North Koreans from South Korea will surely be ready to vote for the same sort of action against China. Do Russia and China think we are bluffing? Do they, for example, read the tentative British suggestion for some sort of U.N. enclave to form a buffer state between Manchuria and Korea as meaning that Britain wants no part of a war against China? Do they think that others of the 53 nations would show no enthusiasm for committing themselves to such a war?

On our side, do we think that the Russians are bluffing (accepting the general assumption that it is the Russians who are the prime movers behind the Chinese) when they act as though they are ready to risk a major war in the Far East? They may be. War with the U.N. now might prove the end of Mao Tze-tung; it is the thing for which Chiang Kai-shek hopes and prays. Russia herself may not be ready for an atomic blasting. So this Russo-Chinese intransigence may be a bluff, just as they may think the stern words Mr. Austin has been uttering are a bluff. But neither side can be sure. Both have made mistakes in judgment over the Korean issue in the past. Trying to guess at

what point the other side will back down, or say it is ready to make a deal, certainly involves the possibility of making another mistake. And another mistake at this critical juncture by either side could have appalling consequences.

So, at Lake Success everybody—except Mr. Malik and his cohorts—waits for the arrival of the Chinese with grim foreboding. If the Chinese will not accept the assurances of Manchuria's safety which the U.N. is prepared to offer, and if they will not withdraw their troops, then the U.S.A. has so far committed itself that it will almost certainly feel forced to go ahead to drive the Chinese out of Korea. And if MacArthur says he cannot do that without bombing the Chinese air bases and supply depots in Manchuria, then that authorization will undoubtedly follow. If the other nations which approved what we did, as agent of the U.N., in South Korea, then refuse to support this action in North Korea, that will finish the U.N. And the decision will rest largely with nine men from Peiping, who may not be free agents, and whose minds we may utterly fail to penetrate. It is in this misty world of "perhapses" and "do you thinks?" and "what ifs?" that the fate of men and nations may be decided.

Meanwhile, the other work of the U.N. goes on, after a fashion. The United States suffered a defeat the other day in the Economic and Social Council, which is dealing with child welfare funds, which has disquieting aspects. The fact that Mrs. Roosevelt was the American delegate whose argument was decisively defeated added to the jolting nature of the episode. At issue was the question whether the bulk of U.N. funds for children should go into immediate aid—food, medicines, that sort of thing—or into long-range projects, such as training for child services or supplying technical aid to increase crops and so on.

The U.S.A. supported the second course. Though backed by Commonwealth and Scandinavian delegates, we lost by a vote of 42 to 8. Every Asian and small-country vote, aside from those of Scandinavia, was cast against us. I think that the U.S. position, as defended by Mrs. Roosevelt, was sound, for these children's funds will largely come from the American Congress, and there is every reason to expect that the new Congress will be a tough source from which to extract handout funds for any purpose. But a division so marked on that particular subject, with the United States in such a hopeless minority, is not something one likes to contemplate.

Much of the rest of the recent discussion at Lake Success gives the impression of stalling for time. Until the big decision is reached—is a general war to start in Korea?—decisions on such matters as the future of Eritrea or what should be in the Covenant of Human Rights are hard to reach. I was amused, however, at an exchange the other afternoon in the committee which is considering Eritrea. It revealed a Soviet delegate in what was, to me at least, a quite unexpected light.

The South African delegate had made some sort of crack at the Russians by referring to the hands of Esau and the voice of Jacob. Whereupon the Soviet delegate, an Armenian named Amazasp A. Arutiuian, answered that if it was the Soviet Union which was being compared to Jacob—as it certainly was—the South African delegate should read on in his Bible to discover that Jacob was a lover of peace who, in his career considered as a whole, would go to almost any length to avoid strife! I assume that the Soviet delegate is an orthodox Stalinist. Otherwise he would hardly be a Soviet delegate. But the familiarity he showed on the spur of the moment with the Bible could not have been surpassed, nor often matched, all the way around that circle of sixty delegates.

Footnote from Washington: To explain the dateline at the head of this letter, I have been here for the past two days attending the state department's annual National Conference on U.S. Foreign Policy as the representative of the Associated Church Press. We began yesterday with talks by Secretary Acheson, Undersecretary Webb, and Dean Rusk, assistant secretary for Far Eastern affairs. Since then, either in talks or in round table discussions, practically all the top men and women who keep the state department machinery turning have had a go at us. They are really a superior crew; Mr. Acheson bore down heavily on that claim, and I agree it is true. But McCarthyism is breathing hot down the backs of their necks, and they show it. Some, of course, more than others.

One thing which has most interested, or worried, me during these two days is my discovery that these people know no more about what they are dealing with in the Chinese intervention in North Korea than do the delegates at Lake Success, or the newspapers, or for that matter you and I. They also are waiting for China, and meanwhile trying to persuade themselves that the crisis may not be as serious as it appears to be. But it seems evident to me that the recent mauling the department has received has its staff in a state of mind where they are reluctant to show any great interest in trying more negotiations with the Russians. And while all agree that the underlying problems of Asia and Europe, which must be solved before a stable world peace can be gained, are economic and social and cannot be met by military moves, they have likewise convinced themselves that the American people will no longer stand for any dealings with our Communist opponents except in terms of military strength.

If this is *not* the mind of the country, then the country has failed to make itself understood here in this department where our foreign policy is planned and pushed.

P.H.

Four Kinds of Drunks

EDITOR THE CHRISTIAN CENTURY:

SIR: I have been heartened to learn from the public prints, belatedly, that medical research is still expanding its horizons. The particular thrust I have in mind is into the jungle of alcohol. A learned State Commissioner of Public Health has been tracking down alcoholics in their native habitat, on park benches and "skid row." His report from the laboratory discloses that there are four kinds of drunks: the jocose, the bellicose, the lachrymose and the comatose. You must know more kinds, for Chicago leads the world in so many vital things.

When I read that report, I thought that that was a true classification of public speakers, including congressmen,

radio commentators and preachers. This, of course, is pathological research, and leaves out all healthy and normal speakers, who, in the providence of God, are the great majority.

The Jocose. The most virulent type is the giggling master of ceremonies on give-away programs on the radio. The sage whose words are recorded in Ecclesiastes, "For as the crackling of thorns under a pot, so is the laughter of a fool," must have had a prevision of radio. It is always a tragedy when a church finds that, instead of a wise man, it has a wisecracker as pastor. Someone said that the reason Benjamin Franklin was not chosen to write the Declaration of Independence was the fear that he would insert a joke in it. For the same reason some congregations tremble when their jocose pastor administers the sacraments. Any minister who feels symptoms of incipient jocosity might well keep the words of Theodosia Garrison in view:

> Take then my laughter, since you love it so,
> The little jests men juggle to and fro.
> I did not guess how much I came to ask,
> I did not guess how difficult the task—
> Your solace for a heart you did not know.

The Bellicose. In this fall's political campaigns, we have seen many a minor-league Demosthenes who has mistaken pugnacity for persuasion. Both words begin with the same letter; there the resemblance ceases. Pugnacity gives the same fatal illusion as alcohol, and is the poorest instrument for the promotion of truth ever devised. Yet we have heard speakers discoursing on "In quietness and confidence shall be your strength," while all the time shaking a clenched fist and giving a good imitation of Ajax defying the lightning.

The Lachrymose. Here we can cheer up. Tears, idle tears do not flow as freely as fifty years ago. Not nearly so often can the words of Scripture, "And the rains descended and the floods came," be used as a description of a church service. Yet the lachrymose spellbinder is not yet an extinct species. When Jesus was called to a house where a young girl had died, he first put all the professional mourners out of the room. He had serious business on hand, and it was no place for tear-jerkers.

The Comatose. There they stand, like bronze statues, steadfast and immovable. Most of us can take them better than the other kinds of speakers listed above for immortality. Yet sometimes we do long to rush up with a stethoscope to see if the speaker is still alive. Often some soft-spoken words of encouragement are called for, such as those given by a baseball manager to Mel Ott on his first appearance in the major league. Mr. Ott twice looked impassively at three strikes going by, without flicking an eyelid or moving a bat. The words of the manager were, "Mel, don't you think it might be a good idea to do something, before rigor mortis sets in?" Sometimes that story comes to mind during the morning service.

Yours,

SIMEON STYLITES.

VERSE

Portrait of a Pastor

AS strong he towers as mountain peak
That, radiant, holds the sun
Long after shadows darken field
And lane and overrun
The minds of men. And we, earth-bound,
Look up with faith renewed
To brave the gathering dusk—who see
His spirit's altitude.

LESLIE SAVAGE CLARK.

The Christian

LET the branch grow
If it is still a branch
Unsevered from the original vine.
Let the rich sap of life
Purple the uttered word
And green the tiniest tendril
Of expression.
Not different in size or shape
Is the cut bough
Whose curve is deathward.
But the thick grapes are cancers,
And a faint smell of deception
Will unhinge the air.

EDITH LOVEJOY PIERCE.

Destiny

IN clouds the young may sometimes seem,
Pragmatic earth forsaken;
The destiny of youth, to dream—
Maturity, to waken.

MARGARET EVELYN SINGLETON.

The Heart Will Have Its Sunrise

WHEN men shall find contentment
Comes not from gold and power
But from a shining fellowship
And from a faith in flower,
When men shall plant a harvest
Of plenty, not of doom,
The heart will have its sunrise
And earth its Eden-bloom.

LUCIA TRENT.

Prophet of Negation

HEAR how the bard who wails we're born in vain,
All time's a cheat, all strife is foam and dust,
With weary lashings of his cudgeled brain
Finds it worth while to tell his vast mistrust.

STANTON A. COBLENTZ.

This Is the Eleventh in a Series of Twelve Articles Written by the Editors Of The Christian Century on Successful American Churches As Named by a Nationwide Poll of Protestant Ministers

Great Churches of America

XI. Collegiate Methodist, Ames, Iowa

IF YOU HAD happened to pass down the main street of Ames, Iowa, on the first Sunday morning of October 1950, you would have seen a great many people standing on the steps and the broad walk in front of the Collegiate Methodist Church. The gothic building was already full of worshipers attending an early service. This new throng was waiting to enter and take their places. Soon they formed a line two, three and four persons wide. The line quickly grew from the door to the street, down the street past a little restaurant, past a filling station, across a side street and well on into the second block. In fact on this morning the line was shorter than on most Sundays, for hundreds of students from the Iowa State College of Agriculture and Mechanic Arts, which is just across the street, were out of town at a football game.

Some interesting stories are told concerning this weekly spectacle in Ames. One Sunday morning an Iowa State College alumnus drove past. Seeing the crowd, he asked what the excitement was about. He was told that the destination of the queue was not a movie or an athletic contest, but the Methodist church. He was so impressed that he went in and got acquainted. After he had stayed through both services, heard sermons as moving as any he had ever listened to, learned what the church is doing, he sent the pastor a check for $1,000 to swell its building fund. Since that visit he has written two more checks of equal size and has gone everywhere singing the praises of this church.

A College Community

What would cause a man to do a thing like that? This is not an ordinary congregation. The main concern of the Collegiate Church is to serve its large share of the 10,000 students and 1,000 members of the faculty and staff of the Iowa State College. Year after year about one-fourth of the students write "Methodist" on the card which the college gives them for indicating their religious preference. Such is the popularity of the church that not all these come from Methodist families, but a large proportion do. The churches of this denomination in Iowa are said to have 270,000 members. Many of these live on farms or in villages. Since some children still follow the ways of their fathers, many of the young of Iowa Methodist families come to State College for their education and attend their denomination's leading student church for their soul's good.

They don't choose this church because it is a plush paradise or a religious country club. As churches go nowadays, Collegiate is on the Spartan side, and Iowa Methodists seem disposed to keep it there. Of the 12 colleges in the commonwealth, exclusive of state schools, this one denomination supports 4. All were founded in the days when every county seat in the newly opened west aspired to become at the same time a center of learning and a profitable real-estate development. Iowa Methodist colleges are Morningside at Sioux City, which now has about 1,100 students; Cornell at Mount Vernon, which attracts 850; Iowa Wesleyan at Mount Pleasant, which draws 500; and Simpson at Indianola, which enrolls 600. In addition the denomination helps support, through Wesley Foundation programs for students, churches at Ames, at Iowa City, where the state university enrolls another 10,000, and at Cedar Falls, where the state teachers' college enrolls 2,500. As if seven ventures into higher education were not enough, some Methodists think the church should set up a Wesley Foundation for its share of the 4,500 students who attend Drake University in Des Moines, a Disciples of Christ school.

Collegiate Methodist Church, Ames, Iowa, was chosen in The Christian Century's poll of 100,000 ministers as the church in a medium-sized city in the northwest part of the nation most worthy of study. Included in the balloting in this category were churches in Minnesota, Iowa, Nebraska, South Dakota, North Dakota, Wyoming, Montana, Idaho, Oregon and Washington. Runners-up to the Ames church in the voting were St. Paul Methodist, Lincoln, Nebraska; First Methodist, Colorado Springs, Colorado; St. Paul's Methodist, Cedar Rapids, Iowa; and First Lutheran, Albert Lea, Minnesota.

Why This Church Succeeds

With such competition within its own denomination, the Collegiate Church at Ames does not receive the outside assistance it deserves and could profitably use. About one-third of its annual budget comes from outside Ames. If its ministry had not been extraordinarily effective, the church would have gone out of existence long ago. Indeed it barely escaped extinction during the thirties—but that is getting ahead of our story. Here it is sufficient to note what this church has that makes it grow in spite of obstacles. This may be summarized in nine points. They show why this student church, the only one of its kind to be named, is entitled to the place among the great churches of America which it was accorded by The Christian Century's poll of 100,000 Protestant ministers.

1. Collegiate Methodist Church at Ames is rendering an outstanding Christian ministry to approximately one-fourth of the students and faculty of a major agricultural and technological college, relying principally on the power of great preaching.

2. It is respected because it practices as well as extols religious liberty and, in spite of differences with university policy at certain points, it contributes to the excellent relations of mutual respect and aid which are traditional between town and gown at Ames, to the equal credit of both.

3. Collegiate Church continuously and systematically works at the task of evangelism, interpreting that mission as not only personal but social as well, and making good use of adversity to advance its cause.

4. It majors on ministry to the young but does not neglect families of faculty people and other permanent residents, and it does so without reducing its presentation of the gospel to an adolescent level or permitting it to soar into the stratosphere of sterile intellectualism.

5. It is doing more to recruit and help train an effective Christian leadership than many a church college.

6. It contributes to the development of an ecumenical Christian fellowship on the campus, in the community and in the wider outreach of the church.

7. It goes a long way to supply students of a technological school with the deep cultural and religious orientation which preoccupation with humanities should but seldom does offer in liberal arts colleges.

8. It conserves and extends the Christian faith of rural Iowa and helps make it at home in the modern world without diminishing its vitality.

9. It dignifies and elevates the highly specialized vocations at which an increasingly large segment of our people work and invests them with the sanctions of Christian ministry.

These are large assertions. They are not claims the Collegiate Church makes for itself, for it would describe its role in more modest terms. But they are claims The Christian Century makes for Collegiate Church and for its minister, Dr. G. S. Nichols, for his associates and for his hundreds of helpers. They are made after a Century editor visited Ames and talked with scores of people in many walks of life. He held many conferences with members of the church staff, with students and professors in State College, with businessmen in the town and farmers in the country. He worshiped at Collegiate Church with great congregations and small groups, saw the church at work through most of a normal week after the opening of the fall term of college, talked with ministers and religious leaders of other churches and groups. What follows is some of the evidence on which these conclusions are based.

I

Ames Collegiate Church has developed a remarkably successful ministry in a constituency including many students by maintaining a consistent Christian concern for persons. This first impression is sound, but to be properly understood it requires a little knowledge of recent history. Fifteen years ago, few would have prophesied that this church would be outstanding today. It was worse than bankrupt. It had a $140,000 debt, congregations of less than 100, and an overpowering sense of frustration. It was trying to operate on a budget of $4,500 a year, of which $35 went to missions and benevolences. In winter the dwindling remnant of the faithful sat shivering in their overcoats in a largely empty sanctuary. The furnace was out of order and the coal bill had not been fully paid since the beginning of the depression. Newcomers who might have been hardy enough to brave the refrigerated atmosphere of the church avoided it for fear of being saddled with a share of what seemed an unpayable debt.

Then G. S. Nichols became pastor, accepting the assignment after two other men had turned it down as impossible. Today most of the 1,500 to 2,000 who worship in Collegiate Church on Sunday remember the dark days of 1935, if they know about them at all, only as background for the luminous present. The debt was paid long ago, much of the money being contributed by Iowa Methodists outside of Ames. In addition, the church has raised and spent $135,000 for an educational and student activities plant, and it has $40,000 in sight on the $200,000 needed for its completion. The latest yearbook of the Iowa-Des Moines conference estimates the present value of the property held by the congregation as $412,500. Out of an annual operating budget of $40,000, students last year contributed over $12,500—a larger sum than is given by any other student group in a Methodist church anywhere. Students also contribute handsomely to the building fund.

How did this happen? Five years after Dr. Nichols became pastor of Collegiate Church a great change was already taking place. Mrs. Hope M. Spence, of *One Foot in Heaven* fame, was in Ames in 1940. She wrote to a friend a letter which was not intended for publication but did get into a Mason City church paper, to her delight. She said:

> I wish you could come to see me some Sunday. Your heart would be thrilled to see these students go to church. The church I attend is the Wesley Foundation church on the campus. Even with heartbreakingly and most unwisely inadequate facilities and support, my pastor, Dr. Nichols, does an amazing work with the thousands of Methodist young people here. There is a greater number of Methodist students than of any other denomination and every Sunday the church is crowded with them. The college organist and the college chorus director lead a choir of student voices, so the music is superb.
>
> And Dr. Nichols is a wonderful preacher. His youthful congregation listen to him with absorbed and silent attention. If ever one becomes impatient or unsympathetic with the Wesley Foundation assessments, do try to get him down here for a Sunday. He'll be surprised!

Now, ten years later, a similar letter could be written. A student whom The Christian Century asked concerning the secret of the church's influence pointed across the room to where Dr. Nichols was talking with some young married people. He said: "There is the answer to your question. Dr. Nichols is the secret of this church's greatness." We looked across the room at Dr. Nichols' tall form. His thinning hair is white but 56 years have not stooped his shoulders or dimmed his smile. He still has about him a good deal of the unassuming friendliness of his Missouri background. He grew up on a small farm near Columbia in a family which held membership in a Holiness church. Before the First World War he was a country school teacher for three years, and had not finished high school when he quit and entered the U.S. navy, where he became a pharmacist's mate. While at Quantico, Virginia, he joined the Methodist Church.

After the war, he entered Morningside College and was graduated in 1923. He then studied for a year at Princeton and shifted to Drew Theological Seminary, where he got his bachelor of divinity degree in 1925. "Reverend Nick," as he is universally known in Ames, then went to the University of Missouri, where he studied under the great Charles Elwood and took a master's degree in sociology. "It came to me one day," he said, "that being a Christian

meant following Christ in all these relations." He meant the relations which were opened to him by his study of sociology—war, politics, business and race. The last was particularly difficult because his old border-state prejudices against Negoes were deeply rooted. "In the church where I grew up," he recalls, "we couldn't smoke, dance or wear a tie, but we could help with a lynching. That was all right."

Dr. Nichols' first pastorates were in Sydney and Audubon, Iowa. He came to Ames sixteen years ago. For four years the church could not provide him with a secretary. But he raised the money and got one anyway. One of his first moves, after getting the furnace to work, was to try to interest Negro college students in joining the Collegiate Church. Ever since that time there have been Negroes singing in the choir, serving as ushers and otherwise prominently identified with the congregation. At a sorority function a white girl once told Reverend Nick that she had been so overwhelmed by "the living of Christianity" that when a Negro showed her to a seat she wept as she sat down. Racial distinctions have no place in this church. The Negroes or the 156 foreign students who attended Ames last year are as welcome as anybody. Students of the Wesley Foundation cooperated with others to get the college rules changed so that Negro students could stay at college dormitories and Negro girls could live in the practical home-management houses where all white home economics students receive their training.

This attitude, in which the churches of Ames take a leading part, is shared by many people on the faculty. Joseph Gittler, famous sociology professor on the Iowa State faculty and a member of the American commission of UNESCO, is one of the regular speakers in the Wesley Foundation's Sunday evening series. The Wesley Foundation is sponsoring a D.P., who lives in one of the fraternity houses at Ames. During the depression Reverend Nick sponsored a student cooperative. It began in the parsonage basement, where one student wanted to cook his meals to save money. The one student snowballed up to 13. Soon others wanted to join, so the minister helped the students rent a basement in another house and 30 students came in. Then a second club was started and a whole house was rented. The club quickly became international. Negroes, Chinese and Jews were among those who lived together. At first there was some opposition, but the official board stood behind Reverend Nick and finally the people came around. Eventually many of them were proud that the church had some part in this. These eating clubs were disbanded during the war and have not been revived.

Reverend Nick's greatest strength lies in the winsomeness of his preaching. His personal relations are consistent with a deeply committed life and underscore the sincerity of his manner. But his impact on successive student generations at Iowa State College attains its greatest force when he stands, a tall figue in black gown, in the pulpit of Collegiate Church. Then he becomes a prairie Savonarola preaching with power the unsearchable riches of Christ. His resonant voice is edged with emotion. His eyes never release the congregation for a single instant. He *delivers* his sermon, planting it squarely in the soul of each hearer.

After listening to him, one is not surprised to learn that Dr. Nichols writes out his sermons with the greatest care, spending hours on them every week. He memorizes every phrase and preaches the sermon over to himself before he delivers it from the pulpit. But when he preaches, it is from his heart to the hearts of the listeners. "The unpardonable sin of the pulpit is dullness," he wrote in the March 1950 issue of the *Garrett Tower* (a publication of the Garrett Biblical Institute, Evanston, Illinois).

II

A second element in the strength of the Collegiate Church is its maintenance of a free pulpit. By its sturdy insistence on the practice of religious liberty it is serving the highest traditions of American Protestantism. Its officers know that Dr. Nichols is a pacifist. They also know that not a great many of his church members follow him in this view. But his official board and a large majority of his parishioners insist that he shall be free to state his conviction. He takes them at their word.

Early in the Second World War he preached a sermon boldly entitled, "I Am Still a Pacifist." He had 2,000 copies printed and kept them in the church foyer for distribution. During the war he also displayed and distributed 10,000 copies of a sermon he had preached some time before, giving reasons for opposing our entry into the conflict. Since hundreds of Navy V12 sailors were being trained at the college and about 200 of them sat in front of him every Sunday, the minister's stand aroused opposition. A few people left his church after staging a determined but unsuccessful effort to have the church repudiate him. There was a conscientious objectors' camp near by and a number of its inmates sang in the choir. Several boys from the church went to prison for their stand against war, and perhaps a score of others were in Civilian Public Service camps. Reverend Nick mixed conscientious objectors and conscientious fighters, took the navy boys to visit the C.P.S. camp and the C.P.S. men to visit the navy. There was no conflict between these conscientious young men, but older people complained. The minister stood his ground. When a church member protested against having C.P.S. boys in the choir, Reverend Nick replied: "What's the difference between a conscientious objector in the choir and a conscientious objector in the pulpit?"

Matters came to a head when the American Legion sought to get signatures to petitions for the passage of a universal military training law and a campus group was formed to oppose conscription. The Memorial Union, a meeting place for all kinds of college organizations, was closed to the group opposing conscription, so the Collegiate Methodist pastor invited them to foregather in the church. When Kirby Page found college meeting places closed to him, he also was welcomed at the church. Then 50 Legionnaires came to the church to heckle an anticonscription meeting. Reverend Nick sturdily insisted that the anticonscription forces must be permitted to organize and that there be a free debate on the merits of the issue. They were organized, and the Legionnaires heckled the speakers, but did not break up the meeting, as some had threatened to do.

Today in the college faculty there is still the same firm resistance to Reverend Nick's ideas, but nobody any longer questions his right to hold and express them. Members of

the faculty are also members of the church board and take pride in the fact that Collegiate Methodist stands for a free pulpit and religious liberty. Of these precious things Reverend Nick has become something of a symbol. At the same time, his modest bearing and his complete willingness to accord to the other man the freedom he claims for himself strengthens the fine relations of mutual aid and respect that have long prevailed between Iowa State College and the community of Ames. The Christian Century knows of no situation where there is a church college in which relations between community and college are more generous, sympathetic and wholesome than they are at Ames, whose college is state-supported, not church-supported.

III

A third factor in the success of Collegiate Church is its program of personal and social evangelism. Without it the church could not continuously renew its life, as it does in a situation where there is inevitably a high turnover in constituency. Iowa State operates on the quarter system. And so Collegiate Methodist has a new evangelistic effort every three months. Mary Baird, who appears on the church bulletin as a parish visitor, is the church's active secretary of evangelism. She is eminently fitted for a task in which she deeply believes. A former missionary of the United Presbyterian Church in Egypt and later a high school teacher and college dean, Miss Baird lives with her sister, a teacher in the Ames public schools.

In every home she finds "people hungry for the love and fellowship of the church." She is a constant visitor at Pammel Court, a trailer camp where young married couples who attend State College live. To her they are "wonderfully kind and responsive." She often discovers that young husbands and wives are divided in their church loyalties, but gets them to join some church together—Collegiate Methodist, if they choose, but if not, another church in Ames. Miss Baird has a membership chairman in each of the women's circles of the church. "Methodists are organized to the hilt, so it is easy to find a job for everybody, no matter how many you take in," she says. For each new member she gets an older member to act as sponsor and counselor until the newcomer is at home and active in the church.

New members, says Dr. Nichols, are requested to attend a membership class for six sessions, "even if they have been Methodists for forty years." This fall a class of about 100 prospective members began the study of what it means to be a good Christian and a useful member of the Methodist Church.

The membership committee sends people out two by two to call on prospective members. Twenty teams went out the week The Christian Century was studying the Collegiate Church. Each pair of visitors was given the addresses of five persons, each of whom had received a letter saying that the team was coming. The church brings in an average of 150 new full members a year, and 100 to 125 affiliate or student members. Last year 41 infants and 26 adults were baptized, and 27 adults were received on confession of faith and 91 by transfer of membership. Thus evangelism is a staff operation carried on continuously, involving a good many members of the church and headed by a lay committee.

The student members also go out by twos to visit prospective members in the campus community. They have their own organization, headed by a student council of 21, and it carries on a program as large and intensive as that of the rest of the church. This year the Wesley Foundation had enrolled 52 students in church membership classes by October 24, secured pledges of $10,000 for support and enlisted 71 students in its program. An average of 185 students are present at the church on Sunday evenings. And almost every night of the year committees and groups meet in every nook and corner of the church.

Evangelism here is social as well as personal. Every week 25 or 30 students come together at the church for what is called a "meager meal." They eat scraps or leftovers, the money thus saved going to the World Student Christian relief fund. If the Sunday evening students' club has had such good appetite that nothing is left, the group collects day-old bakery bread, stale rolls and other cheap food. The American Friends Service Committee is the prime mover in this "meager meal" project, but people in the church participate in it and many think it is a church enterprise. Once it was led by "big shot" campus personalities and attracted large numbers. Now it is supported by the devoted work of steady, week-by-week pluggers, who in a year manage to collect a considerable sum.

But here again our account is incomplete without reference to Reverend Nick and the impact of his Sunday morning sermons. The Christian Century asked a number of students what the Collegiate Church means to them. A typical reply was: "The messages of Reverend Nick have challenged me to find a worthwhile way of life. He talks on a level with the majority of his congregation, who are college students. The atmosphere of the church has moved many a student from religious apathy to a vital and functioning life. Wherever I may go in life, I will always look upon this church as the high point in my college career." Another wrote: "One year here in the work of Collegiate Methodist has given me a faith and knowledge leading me into the world as a Christian to profess what I believe and to help others to find their Savior too."

In all this vigorous outreach, Collegiate Methodist Church is an example of the truth of Shakespeare's "Sweet are the uses of adversity." Because it is confronted by an enormous opportunity and because it lacks financial resources, Collegiate Methodist has been compelled to include a considerable part of the state of Iowa in its parish. Its ministers reach out to a great many of the Methodist churches of Iowa. Student deputation teams make dozens of visits to churches in a year. Student members of the Collegiate Church, on their return home, tell its story. This long sustained and persistent effort has had the effect of making the church very widely and favorably known. This would not have been possible if the program which is carried on at Ames were not so significant in itself. But because it is, the efforts of the church to find support are accounted to it for righteousness.

Supplementing these efforts is a continuous mail circularization of the churches telling about the work of

Collegiate Methodist. Letters invite the churches to call on this church for any services it can render. The Wesley Foundation's Chevrolet probably pays for itself several times over every year because it increases the mobility of the active young people of Collegiate Methodist. With the current shortage of ministers, the Wesley Foundation at the church is taking full responsibility for one church which does not have a pastor and is helping others.

Lack of financial resources also compels the leadership of the church to make sure that every last person who can cooperate is doing it. So in a church with about 300 families, about 300 families contribute to the budget, and this fall 255 students answered the first call that they also contribute. Both the church members and the student groups organize teams to canvass for financial cooperation as well as for membership. It is an interesting fact that the largest single weekly contribution to the church budget is made by a student who lives in a very unprepossessing abode in the near-by trailer camp. This student, like many others in the church, is a tither. The church so thoroughly extends itself that there is no room in its membership for free-riders. And its program is so worth while that few try to escape their financial responsibility.

IV

Collegiate Methodist's fourth claim to distinction will have to be set down largely as an aspiration based on a partial achievement, rather than as an accomplished fact. The religious education program of this church suffers most severely because of the lack of adequate facilities. For 25 years the church has had a spacious and beautiful sanctuary. But it had to depend for space for its Sunday school upon the large open basement of that structure. Recently it completed the first part of the student center, which provides accommodations for a few more large classes. But most classes are still held in the midst of a great hubbub. They are surrounded by portable screens, through which sound passes readily. It is a tribute to the determination of the church to give its young some kind of religious education that through the year it has an average attendance of about 200 in the Sunday school, to which should be added around 50 officers and teachers. This is about one-fourth of all who are enrolled.

However, the church is seriously trying to improve its program. To that end, it recently engaged Louis W. Hilbert, Jr., as director of music and Christian education. Mr. Hilbert was trained as a public school teacher and is an accomplished musician. He has degrees in both fields. He spent over four years in Civilian Public Service during World War II, following which he did Methodist student work and engaged in further study at Pacific School of Religion. He says: "I am convinced that the church needs more full-time laymen in its service. I am remaining a layman and bearing a layman's witness here in education and music. The field of student work fascinates me particularly. I believe firmly in the ecumenical movement as being the present expression of the ultimate goal of Jesus Christ throughout the world, and I seem to sense that the growth of the church along ecumenical lines is to be found in the student field in almost every denomination."

The Sunday evening program of the Wesley Foundation supplements the other work of the church in the field of religious education. Betty Jean Clark is director of student work. She is a minister's daughter and a product of Wesley Foundation work. Every student with whom The Christian Century talked at Ames expressed affection for Mrs. Clark and admiration for this aspect of the life of the church. One student said: "I feel that I could go to the church for counsel and guidance in any problem that I may have. Collegiate Methodist has given me a faith that no other church has. It talks my language and answers my problems in a practical way." Another said: "The Wesley Foundation and the work that it offers in Christian leadership and service has made me a real Christian." The chancel choir of 129 is largely composed of students, who value the excellent training they receive as well as the opportunity of rendering a Christian service.

V

Another important reason why Collegiate Church is deeply rooted in the affections of Iowa Methodists is its part in raising up men and women for full-time Christian service. So far this year it has 22 students who are aiming at some kind of church-related vocation. Ames is recognized as one of the best places for training people for agricultural missions. There are six students in the group this year who are planning to enter the ministry. Others are expected to make their decision during the year, as their predecessors have done every year before them. Iowa State College has had among its presidents two ministers, and its atmosphere is still warmly friendly to the church. The Christian Century talked with one young man and his wife who are thinking of studying to be medical missionaries. The young man is about to graduate from Iowa State College's course of veterinary medicine; his wife teaches languages and music. They have already opened correspondence with a mission board concerning entering a medical school when he has finished at State. Wesley Foundation deputation work often leads to full-time Christian service.

Students who are interested along this line can find courses at Iowa State College which help them in their training. The college has two professors of religious education. Roy LeMoine, an Episcopalian who was formerly a navy chaplain, has the title of "director of religious life and professor of religious education." Students in technical vocational training value these courses because they feel the need to keep their Christian training on a par with what they learn in school. Through Wesley Foundation services and the other services available at the church, plus those available at the college and in the community generally, they have far more opportunity to do this than do students in most schools. Again the fact that the attitude of Iowa State College has traditionally and consistently been favorable to religion plays a very important part. So the growth of Christian leadership in Collegiate Church and at Ames generally is a natural process. President Charles E. Friley of Iowa State College is the son of a Baptist minister. The department heads of the school are all more than nominal Christians and many of them are leaders in their local churches. In the home economics department young women are taught to set up homes

whose spirit is Christian. The training in the field of science at Iowa State is not hostile to Christianity.

Formerly Iowa State College had its own chaplain and religious services. For many years attendance was required. But with the rise of church student foundations in the last generation this has changed. The college still has its courses in religion and philosophy, its baccalaureate sermon, and official prayers on great occasions. But the rise of the church foundations around the campus has caused some shift in emphasis. That this has been done with entire good will on both sides is a great tribute to all concerned. One reason why the transfer has been possible is that the churches in Ames are large, substantial and well staffed. The college has not had to deal with a multitude of small, weak and quarreling groups.

VI

Collegiate Methodist is favorably known outside the denomination because it contributes its important share to the development of an ecumenical Christian fellowship on the campus and in the community. There is a ministerial fellowship in Ames, of which Dr. Nichols is a member. On the college campus there is a student organization known as the Interfaith Council. There is also a campus Christian workers' group, which serves the purpose of a council on religion. Good cooperation marks the relations between Protestants and Catholics here. The number of Jewish students is small. Roman Catholic priests attend the campus Christian workers' association meetings and accept committee responsibility. After the quadrennial conference of the Student Christian Movement, which was held at Lawrence, Kansas, two years ago, an ecumenical conference was held at Ames. Catholic students participated.

Other churches, in addition to the Roman Catholic, which are generally noncooperative, are cooperative at Iowa State College. For example, the local representative of the Lutheran Church—Missouri Synod is an active member of the campus Christian workers' group.

An incomplete count of the religious preference cards signed by students for the first quarter of the 1950-51 school year gave the following figures: Methodist, 1,930; Congregational, 400; Presbyterian, 978; Roman Catholic, 730; Lutheran, 905; Baptist, 325; Disciples of Christ, 310; Episcopalian, 230; Jewish, less than 50. There were several Mormons, Pentecostals and members of other groups.

VII

Still another element in the success of Collegiate Church is the way it is managing to supply students of a technological school with the cultural and religious orientation which is usually held to be the monopoly of the liberal arts college. One student put it this way: "I find the Collegiate Church a place to worship and grow in living while I acquire a technical knowledge of agriculture. It helps me to learn how an experiment or basic scientific fact fits into the history of time and my life. It supplies the key to my effort at harmonizing scientific fact with the social laws which come down through the ages. Through the church I find fellowship and I find God through worship."

What better testimony could be given to the ministry of religion to science or to the role of the church in leading its members to an integrated and living faith? Of course the church cannot supply all the riches that come from a sustained study of the humanities, but this church at least is truly pointing its members to the attitude of mind without which those riches cannot be found. It supplies, as this student said, the key to an understanding of one's relation to history and of the proper place of science in the total scheme of things. That is no mean service.

VIII

Closely allied to this service is Collegiate Church's way of lifting up into full fellowship of Christian ministry the specialized vocations which constitute the main subject matter at Iowa State College as well as the principal way in which millions in our day serve. The eminent botanist who is head of the committee on pastoral relations and staff personnel and also chief usher in Collegiate Church once considered entering the full-time service of the church. Now he is high in his profession, but he does not try to isolate these professional activities from his religious interests. In the classroom as well as in his church activities he is a minister of the Lord of life. This point of view comes close to the idea of the priesthood or mutual ministry of all believers which dominated the early Christian church and has repeatedly come to the surface during and since the Reformation. It fits very naturally into the work of Collegiate Methodist Church and the atmosphere of Iowa State College.

IX

Enough has been said to make it unnecessary for us to do more than state a final conclusion concerning Collegiate Church. Along with other churches which serve the college community in Ames, it is conserving and extending the Christian faith of rural Iowa. Its leaders know what is going on in the world. They realize that in many places the attitude so commonly found among students in Ames would be regarded as unsophisticated. But they also know enough of the results of what is considered sophistication to value sincerity and wholesomeness and to do their best to conserve these attitudes. Nobody here considers it smart deliberately to wreck a student's faith or to belittle the convictions which have placed the stamp of integrity on the character of American life. On the contrary, in Collegiate Church and in the college every effort is made to take the sterling spiritual capital which they have been given by the Christian homes of Iowa and invest it so that it will bring forth a hundredfold. "A charge to keep I have" might be sung by many faculty members at Ames, as well as by the ministers and members of Collegiate Church. And one has only to share their common aspirations and purposes in a week of the activities of this church to realize how much they mean in the building of a successful church.

Victims

O PITY not the soldier dead who lie
In quiet tombs—poor, cheated sons of fate;
But pity us who still hear war fiends cry,
Who look upon a world still rife with hate.

THOMAS CURTIS CLARK.

How to Stop Gambling

By Howard Orr

HIGHLY ORGANIZED and well financed forces are pressing for relaxation of the laws to permit gambling in one form or another in most of the 42 states whose legislatures meet in January 1951. This effort must be defeated.

Gambling stands among the half-dozen most desperate problems facing our nation. It corrupts individual character, home life and legitimate business, as well as government. Voters in the recent congressional election were aroused by this threat. In New York city they reacted against revelations that gambling had undermined the integrity of the police department. The Kefauver committee of the United States Senate has not completed its probe but it has discovered that Miami, Kansas City, Los Angeles, Chicago and many smaller communities are honeycombed by bookies, numbers rackets, slot machines, sports pools, punch boards, race tracks and other forms of commercialized gambling. In Chicago and other places voters threw out of office men whose administration had come under investigation. Many of their fellow party members suffered with them. The lesson should not be forgotten.

The Attorney General Acts

Gambling corrupts everything it touches. Last February, J. Howard McGrath, U. S. attorney general, called a national conference to consider the emergency created by its spread. City, state and federal law-enforcement officials, who found the problem beyond their control unless they should have the help of federal laws in respect to interstate communications and commerce, called on him to act, and this conference was the result.

The attorney general's conference proposed that local officials' hands be strengthened by enactment of Senate bills 3357 and 3358. These would make illegal the interstate communication of race results and the interstate shipment of gambling apparatus. These bills were not enacted because gambling interests consumed valuable time of our last Congress stoutly opposing them. Thus the corrosion and paralysis caused by this evil reaches the highest law-making body in the country. But citizens concerned for civic decency can hardly accept this defeat lying down. Their efforts to get Congress to act must continue.

The attorney general emphasized that the "big, vital factor" in law enforcement is public support. He advocated determined opposition to "the insidious and clever propaganda activities of the organized gambling fraternity to legalize some of their activities." He declared: "The time is ripe for public support of law enforcement through press, radio, motion pictures, civic clubs, business leaders, churches, schools, labor unions, and every form of decent organization." Public opinion must be educated as to the true nature of this evil. When it is aroused, it will have a great contest on its hands, for many well meaning people are deluded.

For example, volunteer firemen and certain veterans' organizations in Connecticut are now urging relaxation of the state antigambling laws. They want the legislature to make exceptions for nonprofit groups, permitting them to break the basic law by use of gambling devices for money raising. Exceptions are asked for religious, civic, charitable, educational, fraternal and veterans' groups and for volunteer fire departments, Granges and other nonprofit organizations. If these exceptions do not in themselves open the state up to gambling interests, they will be perverted to do so.

An Opening Wedge for Big Gambling

These naive citizens fail to see that such "innocent" forms of gambling are a front and a wedge for commercial gambling in a community. When promoted by religious and charitable groups, they set a bad example and lend respectability to the whole gambling business. Small-time gambling softens up the public for big-time gambling. Experience shows that legal recognition of the use by "respectable" groups of games of chance, wheels, lotteries, raffles, slot machines and bingo opens the way to exploitation by criminal elements of all sorts of gambling. Many crusades against commercial gambling have bogged down because the issue of small gambling was thrown into the picture to confuse people's thinking, and in consequence the big gamblers are enabled to go on channeling off millions of dollars to the underworld for criminal purposes and corruption of public officials. That effort is being made in Connecticut.

Several unsuccessful attempts to legalize "benefit" gambling in Connecticut were made at special legislative sessions in 1949 and 1950. They failed, but the biggest fight is still ahead. Bills are already prepared for the January legislature. Certain legislators of both parties have spoken in favor of easing the laws. The legislative council, whose function is to review bills that failed of passage in the previous session, has tentatively given its approval. So the heat is on. A formidable all-out attempt to open the Nutmeg State to an element which always serves the underworld is well on its way.

Connecticut Committee Organized

To meet this threat to public morality, the "Connecticut Committee for Sustaining the State's Laws on Gambling" is gathering its forces in every community. This committee is sponsored by the committee on civic and moral affairs of the Connecticut council of churches. Many Roman Catholic citizens stand with the Connecticut Committee, as well as a large number of Protestants.

The basic plan is to provide for a widely representative "action committee" in each township (here called "town") of the state. These local committees, made up of laymen and ministers, are being set up either through the local council of churches or through some other group by a local key person who is willing to assume leadership in his community. These committees seek (1) to alert people to the insidious evils of organized gambling; (2) to oppose any

relaxation of the state laws and any exceptions in their application to religious, charitable and other nonprofit groups, some of which seek to promote minor forms of gambling for fund raising; (3) to encourage their legislators, by interviews and letters, to uphold the present laws; and (4) to stand in readiness to appear personally at the state capitol for a hearing at the coming legislative session in January. Many committeemen will probably organize delegations.

In addition to these general local committees, in metropolitan centers similar action committees are being set up in churches, Granges, P.-T.A.'s and other community-minded groups that will join the fight. Their efforts are to be coordinated through, and in support of, the general community committee. Each local chairman is free to organize in ways best suited to his locality.

The Connecticut Committee has prepared for wide distribution and use by local committees a printed tract on the gambling issue. It is sending out to committeemen a mimeographed page of suggestions for ways of procedure. It is also distributing a sheet listing violations and abuses of the laws as widely practiced by religious and civic groups which have been using gambling devices for fund raising. Local committeemen are asked to do their best to secure the cooperation of newspapers. Editorial support and at least a fair break in news coverage are sought.

Petty Gambling—and Big

Other states can benefit from observing how this issue came to a head in this state. For several years the law-enforcement officers in Connecticut closed their eyes to the lesser forms of gambling practiced by groups seeking to benefit from so-called "petty" gambling. They used raffles, money wheels, punch boards, and other devices, all of which are illegal in the state. Some years ago the legislature legalized bingo under certain regulations for such nonprofit organizations. It is now clear that this was an opening breach in the walls erected against the corrupting tide of gambling. Abuses of the laws, including the bingo law, became so common and flagrant that the district attorney of Fairfield county, whose county seat is Bridgeport and which is one of the eight large counties in densely populated Connecticut, served public notice in 1949 that the laws would be enforced regardless of who the promoters might be. Protestant pastors and Protestants generally supported him in his ban against the illegal devices. Carnivals, bazaars, fairs were not banned, but were told that gambling games would not be tolerated. Then some of the groups thus hurt began to cry for a change in the laws. They demand the scalp of the district attorney. They seek to do legally what they formerly did illegally, regardless of the effect on the community. They have carried the issue to the legislature. This year the counties in which New London and New Haven are located followed the lead of Fairfield county in enforcing the laws. So the issue is squarely before the people of the state.

Groups which stand to gain by relaxation of the laws cry that there is no way for them to raise money for their purposes—which are often in themselves worthy—except by gambling methods. This is of course nonsense. Thousands of other groups find ways to raise funds that are not harmful in their ultimate effects. In the long run these methods are sounder than gambling devices because they build up rather than tear down character and furnish a more steady and assured income. No worthwhile enterprise will be allowed to die because it cannot resort to gambling. For example, no community will let its fire department die, although many volunteer fire departments fear that this will happen. But increased insurance costs would be more expensive for citizens than support of their fire departments through sound, legal means.

Better Methods

Better ways of financial support are open to them. One volunteer fire company which is exceptionally well equipped and even has an ambulance raises all its money without using gambling devices. Another well equipped volunteer company in a suburban town has two stations, and it costs the people only two cents per dollar of local taxation—a sum more than saved in reduced insurance premiums. Two churches which formerly used bingo, raffles and games of chance to get part of their funds now raise more money through direct stewardship plans. And they admit that their people declare they will not return to the earlier methods even should they be legalized.

In areas where the laws against petty gambling have been enforced more recently, large numbers of people have expressed gratification that they are no longer bombarded by sellers of chances and slips. Factory workers, hospital attendants, clerks, delivery truck men testify that they now save money, as much as $8 to $10 a week in some cases, which they formerly felt obliged to spend for unwanted chances to keep the good will of friends and customers. All these and thousands of others should give support to the Connecticut Committee in its efforts to root out this evil.

The mayor of a large American city, where gambling was cleaned out, declares: "Gambling and its undesirable effects is harder to control than to eliminate entirely. Place after place has found this to be true after legalizing it. You must have a good police force. And they can be successful so long as individual citizens remain informed and throw their support to a policy of law enforcement."

A Question of Patriotism

This problem is one in which sound religion is linked with true patriotism. The attorney general of the United States, backed by the President, appeals for public support in what he considers a national emergency. Shall citizens in Connecticut or in any other of the several states where this issue is before the people illustrate their patriotism by moving to weaken that public support for which he appeals? Thoughtful citizens should respond with a resounding "No," spoken to their law-enforcement officials.

Few people enjoy this fight, yet there are many who find themselves unable to take the escapist attitude, in view of the desperate problem gambling poses for our nation now. It cannot be dealt with by a shrug of the shoulders. Whichever way they go, we shall have to live with the consequences of the decisions now being made. It will be far easier to live with the consequences of a firm decision to make all forms of gambling illegal than with futile and foredoomed efforts at compromise and "control."

BOOKS

Scholarship and Faith

A Life of Jesus. *By Edgar J. Goodspeed. Harper, $3.00.*

READING Goodspeed's *Life of Jesus* is a religious as well as an educational experience. It might not inappropriately have ended with the words of the Fourth Gospel, "these are written that ye might believe." True, Goodspeed is primarily scholar and teacher, not evangelist. He has devoted a long and industrious life to rigorous research into the data concerning the beginnings of Christianity and all related materials, and to reporting the results of his investigations by writing many books and teaching generations of graduate students. For the present work he put aside all the apparatus of critical scholarship, rose above the minute examination of texts and manuscripts without forgetting the findings of such research, and put into the simplest and most direct terms the net results of his study of the life and mission of Jesus Christ.

So here is a superb answer to the question, What kind of Jesus can a scholar believe in after an exhaustive critical examination of all the historical documents and data? Goodspeed may write a dozen more books, for his fertility seems inexhaustible, but he will write none more important than this, for he can write none in answer to a more important question.

This might be called the "story" of Jesus, if that word had not been so often and so loosely used. Scholars generally agree that it is impossible for anyone to write a "life" of Jesus in the sense of a detailed biography. The data are either lacking or contradictory on too many biographical points. But then, as one reads this clear narrative, with its frequent recognitions of the permanent mystery in which many of the facts of his life are shrouded, and as one sees the essential clarity of the portrait that emerges in spite of the gaps in our knowledge, one realizes anew that, while every scrap of information about the facts of that life is of superlative historical interest, the things we do not and cannot know about it are not religiously important for us to know.

Dr. Goodspeed gives a straightforward and rapidly moving narrative of the life of Jesus and such interpretations as naturally emerge from the recital, all couched in the crystalline and graceful style for which (among other things) he is famous. But in passing he introduces many items which would be available only to one familiar with late Jewish and patristic literature, with critical studies in the Gospels and the Pauline writings, with little known facts about Jewish and Roman customs in the time of Christ, and with Palestinian topography.

Some controverted points are briefly discussed and left open. On others the author gives his own conclusions and interpretations without argument. The ministry of Jesus extended only through "a few months," not three years as the Fourth Gospel would suggest. The family of Jesus was generally hostile or indifferent to his work. Jesus was not a "good Jew," simply elaborating Jewish ideas. On the contrary, he put himself in opposition to Moses as well as the scribes. He incurred the hostility of both Pharisees and Sadducees, and it was these official minorities that brought him to his death. "Mark was writing Greek, not Aramaic," and this accounts for the apparent discrepancy with Jewish custom in the matter of "the first day of the festival of Unleavened Bread." Of the Kingdom of God it is said that "Jesus did not predict it, he began it." And again: "Jesus did not postpone the kingdom to that vague and distant 'day of the Lord'; he proposed that men recognize God's reign here and now and live as individuals under its sway."

As to the flexible phrase, "Son of Man": "Son of Man in the Gospels sometimes means (as in Aramaic) simply man, as in Ps. 8:4; sometimes Jesus himself, as Ezekiel used it of himself so often—'mortal man'; and sometimes the messianic agent of the establishment of the Kingdom of God. But just when the second of these senses blends with the third it is sometimes difficult to decide."

Jesus made his final journey to Jerusalem with apprehension and yet with hope that his mission might still find acceptance. Montefiore contradicts the evidence in saying that "no one had threatened him and there was really nothing to be afraid of." But, says Goodspeed, "to the last night of his life he did not wholly give up the hope of succeeding at Jerusalem and really winning the victory with his people."

Mysterious and miraculous incidents, such as the transfiguration and the feeding of the 5,000, are left as they stand. "On this rock" means "the rock of his own Messiahship." The resurrection is regarded as a sense of spiritual presence, not the reanimation of a corpse. Nowhere are the effectiveness of Goodspeed's method and the profoundly spiritual intent of his writing better exhibited than in his treatment of the Last Supper. I shall leave that to the reader. This book is a mature product of biblical and historical scholarship which is also a help to faith.

W. E. Garrison.

Books in Brief

Nicolas Berdyaev, An Introduction to his Thought. *By George Seaver. Harper, $2.00.* Berdyaev is generally recognized as the most stimulating and provocative of the modern Russian theologians and philosophers. By escaping from Soviet Russia to Paris he escaped the stultification which seems to have fallen upon the Russian Orthodox Church under Communist conditions, or to have continued to lie upon it in a new form after the end of its servitude to the tsarist regime. But he carried with him the deep mystical and speculative quality which marks Orthodoxy at its best. He proved that Orthodox thought could thrive when transplanted. He is not easy reading. The whole range of his thought is not to be found in any one of his books, and even the fairly diligent reader may balk at the formidable task of reading them all. Mr. Seaver furnishes a brief but comprehensive and comprehensible introduction written from a point of view which, as he says, is in general agreement with that of his subject. A careful study of these 122 pages will give the reader rather more than a good general idea of Berdyaev's thought.

I Will Build my Church. *By Amy Morris Lillie. Westminster, $2.50.* The story of the church, from its beginnings to our own time, is here told for children of ages from 9 to 12. This is perhaps as difficult a task as any writer of juveniles could undertake, and both author and publisher merit commendation for an excellent performance. The narrative has movement and excitement that will appeal to children, and they will love the pictures, which are many and good, mostly in color. The omissions and simplifications are no greater than they are in any history, say of the United States or England, written for children of the age indicated. Those who are in the next age bracket should be given Roland Bainton's *The Church of our Fathers.*

Marriage Analysis, Foundations for Successful Family Life. *By Harold T. Christensen. Ronald Press Co., New York, $4.50.* Doubtless this was designed as a textbook. Certainly it reflects the author's experience as a teacher. He is chairman of the sociology department at Purdue and teaches courses in family life. Social science and sound sense both find expression here. The approach is from the standpoint of primary interest in human individuals, not in family and home as institutions. The author has no startling facts to disclose or novel theories to expound—just good sociology, good psychology, good morals and good sense.

Wind Has No Home. *By Edith Lovejoy Pierce. Author, Box 803, Evanston, Ill., $1.00.* The quality of Mrs. Pierce's poetry is well and favorably known to readers of this paper. Convictions about spiritual reality, insights of faith and discontent with life on low levels are governing factors in a body of verse which is poetry by virtue of the author's creative imagination and technical skill with words.

Dokumente der Menschlichkeit aus der Zeit der Massenaustreibungen. *Gesammelt vom Göttinger Arbeitskreis. Holzner Verlag, Kitzingen am Main, Germany, 4.80 DM.* These "documents of kindness from the time of the mass evacuations"

have been selected from a very large number of records of kindnesses shown to evacuees and refugees at a time when even the giving of a cup of water or a crust of bread might cost the life of the giver. Sometimes the aid meant the saving of a life as well as the risking of one. In any case the moral value of the service, in such a situation, cannot be judged by its magnitude. Such a record of humane deeds proves that hatred, even toward former enemies, can never take the whole field. While the episodes that are narrated illustrate man's humanity to man under trying conditions, they necessarily present it against the background of an almost unprecedented inhumanity. The editors must have realized how dark this background would appear by contrast with the luminous incidents to which they direct attention, but one should believe them when they say that the intention is to prove by specific illustrations that humane and Christian motives still operated among the people even in political and military situations that made it dangerous to put them into action.

A GOSPEL FOR THE SOCIAL AWAKENING, SELECTIONS FROM THE WRITINGS OF WALTER RAUSCHENBUSCH. *Compiled by Benjamin E. Mays. Association Press, $2.00.* Rauschenbusch woke up and found himself famous on the publication of his *Christianity and the Social Crisis* in 1907. Though a professor of church history (at Rochester), he had already won recognition in rather limited circles for his thinking on social problems, and a ten-year pastorate in a parish among the poor in New York city had given him laboratory and field experience. The impact of his ideas upon the churches was tremendous. He became, more than any other person, the embodiment of the "social gospel." He was an economic and social radical, a socialist in theory. The Kingdom of God was the concept which he made the framework for social reform, and he could formulate a "theology for the social gospel"—the title of his Yale lectures in 1917, the year before his death. Dr. Mays, president of Morehouse College, has selected passages from Rauschenbusch's books and has arranged them topically to present the substance of his thought in his own eloquent and moving words. Perhaps the books themselves are no longer widely read, but one who reads these well chosen extracts will get their main ideas and will understand why they made such a deep impression. A changing theological fashion, or deeper theological thinking, may have cast a cloud upon the phrase, "the social gospel," but the thing that Rauschenbusch meant by it was never more alive and never more necessary. W. E. G.

CORRESPONDENCE

Community Churches Are In

SIR: One hesitates to suggest even a minor correction in so excellent and discerning an editorial as "Cleveland, Then Cincinnati" (Nov. 15). Nevertheless, precisely because of its importance and excellence it deserves the advantage of complete accuracy.

By inaccuracies in earlier news accounts regarding the Conference on a United Church of Christ in America, the editor has been led into a misstatement. It is not the case that our community church movement became identified with the conference only after the Greenwich meetings. On behalf of more than a million members of community churches in America and throughout the world, I am humbly constrained to remind your readers that our community churches have been at the very center of the united church movement from the moment of its inception.

Along with Dr. Carl Stoll of Buffalo and Dr. Roy Burkhart of Columbus, I represented our fellowship at the first meeting of the cooperating groups in Cincinnati *late in 1949,* where Douglas Horton and Mark Dawber directed in laying the groundwork for the later Conference on a United Church. Later at the Greenwich meetings, where the conference was officially organized, our churches were represented by Dr. Stoll, Dr. Dawber and myself as official voting members of the body. The former two were designated as members of the committee on a plan of union and I have served from the beginning as a member of the executive committee of the conference, as I shall do also at the coming meeting in Cincinnati of which your editorial speaks.

We are not concerned for any credit in the matter but we are exceedingly eager to have it clearly in the record that our professed interest in a reuniting Christendom is not belied by our actions. We yearn for the moment when as a fellowship of community, federated and union churches we can "save our lives by losing them" in the reuniting body of Christ. J. RUSKIN HOWE,
President.
International Council of Community Churches,
Joplin, Mo.

Washington Prairie Church

SIR: I enjoyed very much the article on the Washington Prairie Lutheran Church as one of the great churches of our country because for once it suggests that a successful church was not gauged by its size. It might have been worth while to point out some of the features that tend to keep rural churches from experiencing the growth in numbers that city churches expect. They are larger farms and fewer farmers, more machinery and fewer workers, and better transportation, with the result that many farmers belong to city churches.

CHRISTIAN PREUS.
First English Lutheran Church,
Fergus Falls, Minn.

Californian for Kansas

SIR: Most of the writers on a location for the National Council of Churches seem to assume that it must be in a large city. My own feeling is that some lesser city in the middle west would be preferable. I would nominate either Emporia or Wichita, Kan., or some town of equal size and somewhat similar location. How long does it take the staff of The Christian Century to get from their homes to the office and back?

Claremont, Calif. A. E. BRUCE.

[The answer to Mr. Bruce's question is: From 30 to 90 minutes each way. If choice must be made between Chicago and New York, we are sure that the former city is closer to the psychological and physical center of American Protestantism. But Mr. Bruce is right. A smaller city would be better than either New York or Chicago.—THE EDITORS.]

Disciples Also Ran

SIR: George Walker Buckner, Jr.'s, Indianapolis newsletter in your Oct. 25 issue neglected to state two important facts regarding the cancellation of Louis Dolivet's scheduled addresses in this city. The Disciples of Christ, at whose request the church federation had scheduled Mr. Dolivet to speak at a luncheon, also regretfully canceled his coming for a meeting of Disciples leaders. Also, the federation's action was necessary because it has no facilities for holding public meetings such as the scheduled luncheon. NAOMI G. BAUMGARTEL,
Secretary, Com. on Justice and Good Will.
Church Federation,
Indianapolis, Ind.

He Favors Columbus

SIR: Concerning the location of headquarters for the National Council of the Churches of Christ, I have been informed that it would not be possible for Columbus, Ohio, to care for such a mammoth organization without much building. Even the proposed Temple of Good Will would be insufficient, it is said, and therefore the council must go to New York city. But this is wrong. Around Columbus there is much prairie, and buildings can be erected.

If the headquarters goes to New York, some of the buildings now occupied will have to be vacated and new ones moved into. New building will be required anyway, so why not build in a central location like Columbus? H. OSCAR STEVENS.
Presbyterian Church,
West Unity, Ohio.

NEWS of the CHRISTIAN WORLD

Church Women Anticipate Wide Opportunity in National Council

In Final Assembly Before Integration into New Protestant Agency, Delegates Express Confidence Their Voices Will Continue to Be Heard on Issues

(By Margaret Frakes)

CINCINNATI, Nov. 16.—Around 2,000 Protestant women from 1,764 local and state interdenominational councils of churchwomen have been deliberating here since Monday in the fifth—and final—biennial National Assembly of the United Council of Church Women. When they come together again two years hence, it will be as the General Department of United Church Women of the National Council of the Churches of Christ in the U.S.A.

Two years ago they left their fourth assembly, in Milwaukee, undecided as to the wisdom of joining the N.C.C. Prizing their inclusive fellowship, free of ecclesiastical controls, they were cautious about giving up a chance to make their cooperative Christian witness heard in a way many of them felt was denied them through their own denominational channels. At the end of a year during which the problem was debated pro and con in local groups across the nation, the decision to join was practically unanimous. In the process of coming to that decision, and in the deliberations with the National Council's planning committee which have gone on since, a thorough job of education on the new over-all Protestant venture was done. It is probable, therefore, that the general membership of no group coming into the National Council is informed so completely of the issues involved as is that of the U.C.C.W.—the only lay agency concerned.

Proceeding with Confidence

At this assembly, opinion seemed uniformly to be that as a part of the total forward movement of the churches, Protestant women of the nation will have not less but far greater opportunity to make their witness known. As one of the leaders put it: "We realize as never before that any organization is only a means to one great end —the spiritual impact of Protestantism on the life of the nation."

Concessions to "guard the rights of women" were made as the plans for the National Council went forth. So the assembly here was privileged to name 75 of its members, with 25 to be added later, who will be elected denominationally to the board of managers of the National Council when it is constituted in Cleveland. They will be representing their denominations, but they will also be speaking in councils from an interdenominational viewpoint as members of the department of united churchwomen.

Wide Fellowship to Continue

The United Council of Church Women now represents women of 70 denominations, only 29 of which are going into the National Council. This assembly was assured that the N.C.C. association will in no way restrict its inclusive fellowship. In local councils, the membership and joint activities will continue as in the past. As a department of the National Council, the women's group will have on its own board, as now, members of these unaffiliated denominations. They will be subject to "confirmation" by the National Council's board of managers. But the women are certain that such confirmation will in every case be forthcoming.

Women will have a place on all policy-making and programing committees and commissions of the new agency. It is here that they hope to make effective their traditional readiness to speak out on issues which they believe call for Christian interpretation and action. One of the virtues of the new setup most frequently pointed to by the women is the opportunity it will provide to avoid duplication in program emphases. In the past, denominational programs have often conflicted with study or action being undertaken by the women on an interdenominational basis.

Of the four vice-chairmen of the board of governors of the National Council to be elected in Cleveland, at least one will be a woman. All these provisions, the women of the United Council feel, will work to insure that their voices will not be lost in the general program of Protestantism. They see a chance, through their participation as a department, of a closer relationship with their own denominations. Not only that, but they believe that the women in many parishes of denominations officially part of the National Council will find it easier than heretofore to take active part in the interdenominational activities of local churchwomen's councils.

Resolutions, as Always

In their morning sessions for the past three days, the women debated, and in most cases accepted with little change, resolutions and recommendations covering a vast area of Christian concern. Most of these proposals originated in one or other of the council's three main divisions—Christian social relations, world missions and Christian world relations—but some came out of the working groups on these topics which met here. If their common voice seemed in some cases less inclined than at former assemblies to daring utterance, that was due, long-time observers pointed out, not to failing courage but to experience gained at the grass roots in trying to carry out policies initiated on a national level, and to the fact that so many stands previously taken did not need reaffirming.

Among many other issues they dealt with, the women called for freedom from discrimination in employment; for legislation to provide equal pay for equal work, regardless of sex; and for extension of social security benefits to migrant workers and establishment of an interdepartmental government agency to serve these workers. They urged members of Congress to "discipline" themselves in the use of their privileges of immunity and unlimited debate. This got a big hand from the assemblage and a wide play in the press. They called upon Congress to see that the rights of conscientious objectors under the law are at all times protected and urged release of c.o.'s now in prison "for conscience' sake." They reaffirmed previous support of federal aid to education if restricted to public

(Continued on page 1439)

Indian National Council Meets

Triennial Convention Commended by Sardar Patel—Disagree on Aid by Foreign Mission Boards

TIRUVALLA, TRAVANCORE & COCHIN, INDIA, Nov. 1.—The trienniel meeting of the National Christian Council of India, due to be held last year, convened Oct. 19-25 at Nagpur. This was the first meeting of the council since India became independent. It was attended by 132 delegates from all parts of the subcontinent, including 3 from West Pakistan and 1 fraternal delegate from Burma. Besides Russell Stevenson of the Foreign Missions Conference of North America, other foreign visitors represented the Australian Methodist Overseas Mission, the Missionary Society of the Church of England in Canada, the foreign mission committee of the Church of Scotland, the Mennonite Central Committee and the Zennana Bible and Medical Mission.

Patel Commends Christians

Messages of good will were received from Prime Minister Nehru, Deputy Prime Minister Sardar Patel, Minister of Health Rajkumari Amrit Kaur, and Gov. Maharaj Singh of Bombay. Sardar Patel's message said: "India can never forget the breadth of vision and the patriotic spirit which Christians as a community have exhibited in dealing with the country's political problems. It was a proud day in their history when one of their representatives, the distinguished vice-president of the constituent assembly, led the sister communities in asking for hope and faith in the majority community and pleading for the removal from the constitution of reservations in favor of the minorities. It was a lead as effective as it was inspiring, and I am confident that it truly represented the sentiments of the Christian community here. I hope the same spirit of confidence and tolerance will guide the deliberations of your conference."

Commissions Leave Work Undone

In the absence on account of ill health of B. L. Rallia Ram, permanent president of the National Christian Council, the vice-president, Bishop S. K. Mondol of the Methodist Episcopal Church of Hyderabad, presided over the sessions.

On the first day, the delegates divided

(Continued on page 1436)

A Christmas Check List of Recent Harper Religious Books

ALL THINGS COMMON

by CLAIRE HUCHET BISHOP. The first comprehensive report on the European "Communities of Work" in which independent groups of workers' families of different faiths and ideologies are building together a new way of living. **$3.00**

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by EDWARD H. HUME. "A moving series of 120 stories, some little more than incidents and others almost biographies, describing both the dramatic and the day-by-day work of missionary doctors."—*Federal Council Bulletin* **$3.50**

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The Spiritual Autobiography of J. C. PENNEY. "Mr. Penney has given us a personal and very readable testimony of checks and balances which have renewed his Christian Life. He has given the answers which many men now stymied in their search will read avidly."—WEYMAN C. HUCKABEE

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FRIENDLY ANECDOTES

Collected and arranged by *IRVIN C. and RUTH V. POLEY.* A collection of warm and richly human anecdotes by and about Quakers which present a side of the Quakers little known by most people. With an introduction by Dorothy Canfield Fisher. **$1.50**

GANDHI'S LETTERS TO A DISCIPLE

by MOHANDAS K. GANDHI. "Probably bring us closer than anything else that has been published to one of the great saints of our time."—EDWARD WAGENKNECHT With an introduction by John Haynes Holmes. **$2.50**

A LIFE OF JESUS

by EDGAR J. GOODSPEED. "Taking his stand upon the ground afforded by the best literary and historical examination of the New Testament, Dr. Goodspeed has written a delightful account which is on the level of interest of any thoughtful reader."—*Religious Book Club*

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THE LIFE OF MAHATMA GANDHI

by LOUIS FISCHER. "Mr. Fischer's biography is, I think, the most significant study and stimulating interpretation of Gandhi I have read."—G. BROMLEY OXNAM **$5.00**

MEDITATIONS

by TOYOHIKO KAGAWA. "These meditations are timely and timeless. They are presented in such lucid form that the author seems to be writing directly to each individual. They can be highly recommended as devotional reading for any congregation."—*Monday Morning* **$1.25**

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AUTHORITY of the BIBLE

By Louis Wallis

(Reprinted from the Episcopalian "Witness")

●

Orthodox view that ancient Israel conquered Canaan inaccurate, leads to theological error. Following are the facts:

●

"The children of Israel dwelt among the Canaanites, Hittites, Amorites, Perizzites, Hivites, Jebusites. They took their daughters to be their wives, and gave their own daughters to their sons" (Judges, chap. 3, vss. 5 and 6). "They did not destroy the peoples, as Jehovah charged, but mingled themselves among the gentiles [who inhabited Canaan], and learned their doings" (Psalm 106: vss. 34, 35).

●

Hebrew nation born at point of contact between Israelites and Canaanites. Baal-worshiping land-grabbers and capitalists oppress and exploit peasant villagers descended from desert nomads. Antagonism between these elements reflected in struggle between Baalism and Jehovism. Hebrew prophets mostly from country villages, fiercely oppose rule of walled cities. Economic, sociological struggle gives rise gradually to pure, spiritual religion of One God.

●

Find out why and how the real Hebrew history has been suppressed. American higher education (both secular and theological) implicitly in sharp conflict with orthodox dogma. General religious situation complicated. All educators (whether orthodox or historico-critical) are sincere and worthy of high regard.

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Clergymen, academic and lay teachers of Bible greatly interested in this pamphlet. Sixteen closely printed pages. Production cost about nine cents. First class postage three cents. You can wrap a two cent stamp and a ten cent piece flat in envelope with your name and address. L. Wallis, Box 73, Forest Hills, Long Island, New York.

Governor Notes Reformation Day

Detroit Service Becomes an Important Civic Event—Find City is 56 Per Cent Protestant

DETROIT, Nov. 10.—Detroit's fourth annual Reformation Festival brought together 5,000 persons from Protestant and Orthodox churches. Following a sacred concert by the Salvation Army Citadel Band, the program continued with a processional complete with crucifer, flag bearers and colorfully garbed clergymen of the various denominations. A massed choir of the churches sang, and Michigan's Gov. G. Mennen Williams and Detroit's Mayor Albert E. Cobo were seated on the platform with Frederick H. Olert, general chairman. The speaker was Elton Trueblood, professor of philosophy at Earlham College, who declared: "We must have a reformation of our own." To get it, he proposed a four-point program: (1) real catholicity, (2) lay religion, (3) discipline, (4) baptism by fire. "No church in the world has a monopoly on Christian truth," he said. The Synodical Conference Lutheran churches had a separate festival, with Rudolph Ressmeyer of the Lutheran Church—Missouri Synod as speaker.

Find a Majority Are Protestant

When the National Christian Teaching Mission descended on Detroit Oct. 12-19, 250 of the city's 600 Protestant and Orthodox churches participated. They carried on an effective simultaneous self-study and took a house-to-house religious census of much of the city. They also launched a program to enlist all whose names were reported in the census, and laid plans to enable the churches to serve more adequately all persons on their rolls. Detroit was the largest city ever tackled by the national leaders. Of the persons visited by the census takers, 97 per cent claimed some religious affiliation or expressed a preference. Roman Catholics had been instructed by their priests to give the information asked for, and so cooperated fully. Cards listing Catholic families will be turned over to the archdiocese. If the areas covered by the census are typical of the entire community, the population of metropolitan Detroit is 56 per cent Protestant, 38 per cent Catholic, 2 per cent Jewish and 1 per cent Eastern Orthodox.

Bosley Attacks Flynn Book

"There is real reason to be concerned when responsible leaders pass around, as if it were a new Bible, that silly book by John T. Flynn [*The Road 'Ahead'*]," declared Harold A. Bosley, pastor of the First Methodist Church, Evanston, Ill., in his address at the 25th annual meeting of the Greater Detroit Methodist union Oct. 26. "I know E. Stanley Jones and Bishop G. Bromley Oxnam intimately," he said, "but I would not recognize either of them by Mr. Flynn's characterizations." "This is no time for the pulpit to keep quiet on controversial issues or to carry water on both shoulders," Dr. Bosley continued. "The church that is afraid of its gospel will be the slave of anyone who promises it security." Urging vigilance to preserve religious liberty, he said: "The U. S. is the only nation interested in freedom of religion. The policy of other nations is either tyranny or tolerance, and both are bad."

Church Leaders Plan For Detroit

Protestant strategy for the metropolitan area was mapped out at a conference called by the Detroit council of churches and held Oct. 23-24 at Parishfield, Episcopal retreat center 50 miles from the city. Top executives from the constituent denominations unitedly planned many aspects of the overall program for the years ahead. They decided to employ a council staff worker on radio and TV, to endorse an extensive program in family life education, and to set up research in church extension as requested by the comity department. Additional funds will be sought for the latter two projects. The comity department's proposal includes a study of the "inner city" area to ascertain how Protestantism can best serve blighted sections that are so frequently yielded to Catholicism, paganism or the sects. More important than the tangible results of the conference was the willingness of denominational officials to devote long hours to the interdenominational phases of their work.

World Council to Study Detroit

Detroit is one of the three cities chosen by the World Council of Churches for a comprehensive 10-month study of the effectiveness of American Protestantism in modern industrial society. The other two are Kansas City, Mo., and San Francisco. Cooperating with the World Council in the study are the Federal Council of Churches, the International Council of Religious Education, the United Council of Church Women and the United Student Christian Council. Detroit was selected, according to Robert S. Bilheimer, World Council program secretary, because it is a center of "big business and big labor." Perry E. Gresham, pastor of Central Woodward Christian Church, heads the local committee.

And So Forth

Synodical Conference Lutherans, more than 100 churches strong, have joined the many groups opposing appointment of a U.S. representative to the Vatican.

The University of Detroit, large and influential Roman Catholic institution here, recently conferred a doctor of humanities degree on Henry Ford II.

The 1950 United Community Chest campaign for the city of Lansing and Ingham county raised over $437,000, topping its goal. Detroit has exceeded its $10.3 million Torch Fund goal by over $100,000.

Roy H. Gamble, retired S. S. Kresge Co. attorney, has begun his new duties as Detroit representative of the Michigan temperance foundation.

Lyle Loomis has taken over as director of religious education for the Detroit district of the Methodist Church.

Ballot counts show that 1,855,000 Michiganites voted on Nov. 7. The state's first Negro recorder's court judge, Charles W. Jones, who was appointed by Gov. Williams to fill a vacancy, failed to hold his seat in the election, in spite of strong sponsorship.

G. MERRILL LENOX.

Preaching Mission Stirs Capital City

Catholic Leader Denounces McCracken Speech—Professional Groups Give Enthusiastic Response

WASHINGTON, D.C., Nov. 10.—The opening service of the National Preaching Mission, held here the evening of Oct. 29, drew the largest number of Protestant church people ever to gather in one building in this capital city. Ten thousand persons packed Uline Arena, and 3,000 had to be turned away. Five hundred of these filled a near-by church for an overflow meeting.

Robert James McCracken, minister of Riverside Church, New York, was the main speaker at this service. His theme was "Protestantism's Task in America." He delivered a ringing call to Protestant preachers to "give up what George Johnson called 'suburban' preaching, meaning by that the kind of preaching which is always out on the circumference of truth." Attacking our present divisiveness, he said, "Whatever the origin of our divisions, they are surely indefensible in a period as critical as the present when, aside altogether from the Roman Catholic menace, civilization is engaged in a race with catastrophe. The call to the Protestant church is to close up its ranks with a view to combined operations."

Catholic Demands Apology

Charles A. Hart of the Catholic University of America here, in a letter appearing in the *Washington Post* a few days after this meeting, suggested that Dr. McCracken apologize for a "false insinuation" he had made in his address. Dr. McCracken had said: "We shall have to protest against the corruption of the gospel which is inevitable with an autocratic institution greedy of power and pelf." Among those participating in the opening service and in the procession were Norman J. O. Makin, ambassador from Australia, and the three chiefs of chaplains of our armed forces, Roy H. Parker, Stanton N. Salisbury and Charles I. Carpenter. The spirit of defeatism on the part of so many Protestants in face of the united approach of the Roman Catholic Church seems to have been overcome by this impressive gathering and by the meetings and services which followed during the week.

Government Agencies' Personnel Hear Visiting Preachers

The Preaching Mission team, which filled nearly 300 speaking and teaching engagements during its five days here, Oct. 30-Nov. 3, was of especially high caliber. Greater Washington was divided into 19 preaching centers, in each of which one man preached each night during the week. Eleven Bible classes were conducted daily in various sections of the city and suburban areas. For the first time religious services were held in the federal department of agriculture. At these three noonday services, which filled the Jefferson auditorium seating 550 persons, Secy. Brannan or an undersecretary presided. Five noonday services were held at the Pentagon with the full cooperation of the three chiefs of chaplains. Breakfast meetings were held for department of state personnel and for

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Protestant

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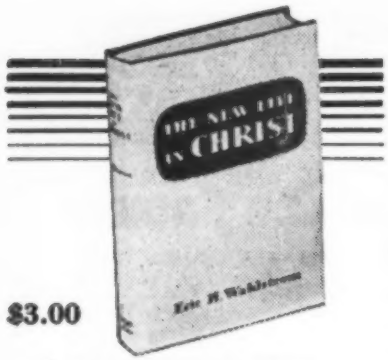

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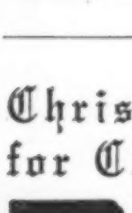

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other groups. The team spoke over the radio 19 times, and to some 30 civic and service clubs.

Professional Groups Addressed

One of the significant phases of this Preaching Mission was the meetings it conducted for professional groups. Three hundred and fifty leading private and government lawyers met for luncheon at the Mayflower hotel with Ralph W. Sockman as speaker. The Washington education association (white) and the Columbian teachers' association (Negro) cooperated in sponsoring a meeting of 400 public school teachers at the ritzy Shoreham hotel. At American University a meeting of professors was held at which Bishop Gerald Kennedy spoke. More applications for this meeting were received than could be accepted. Team members also addressed groups at Howard and Maryland universities and at many junior colleges and high schools.

Washington Press Cool To Kagawa

While Toyohiko Kagawa was flying over Washington Oct. 24 unable to land, 1,300 people packing First Congregational Church waited patiently for over an hour. The meeting called for noon found many people arriving shortly after ten. With police escort, the speaker reached the church after one o'clock, and the audience stayed until the conclusion at two. The offering of $750 for Dr. Kagawa was taken while he was still suspended in air. Earl Fowler of Sixth Presbyterian Church, who presided, met the exigencies of the hour in a remarkable manner. Dr. Kagawa spoke to a capacity audience again in the evening at Calvary Baptist Church. The noon meeting was sponsored by the local church federation, the evening meeting by the Potomac Cooperative Federation. The press seemed far less interested in Kagawa than did the public.

And So Forth

A. Barbara Wiegand was the recipient of the 12th annual Layman's Award, in the form of a plaque, given by the Washington federation of churches. The award is presented annually in recognition of outstanding service in the local church, the denomination and the community. She is the second woman to be so honored.

The White House has asked for and received reports on the refusal of the Anacostia high school to permit "Faith of Our Fathers" to be played in the school with an interracial cast. This play, written for the city's sesquicentennial by Paul Green, was presented every evening through August and September in the new outdoor auditorium built with Sesquicentennial funds. As a result of the Anacostia incident, the board of education of the District interpreted the segregated school law to mean that mixed white and Negro groups cannot appear in schools during school hours.

At a breakfast meeting on the day following the attempted assassinaton of the President, the Preaching Mission team, together with all local Preaching Mission leaders, joined in a prayer of thanksgiving for the preservation of the President's life. They were led by Halley B. Taylor of the Fifteenth Street Presbyterian Church. Dr. Taylor is one of the outstanding Negro pastors of Washington. FREDERICK E. REISSIG.

Names Greatest Peace Society

President's Pastor Declares It Is the Churches—Charles Taft Speaks to Louisville Mass Meeting

HUNTINGTON, W. VA., Nov. 8.—"The greatest peace society is not the United Nations meeting at Lake Success but the Christian church meeting in local congregations around the world." So declared Edward H. Pruden, president of the American Baptist Convention, at the 85th annual meeting of the West Virginia Baptist convention, recently held in Parkersburg. Dr. Pruden insisted that even if national leaders should conceive a perfect plan for peace it will not work unless people are morally and spiritually prepared to implement it with understanding and good will. Wars start in human hearts rather than in foreign offices, he declared. An outstanding feature of the convention was a panel on current church-state relationships led by Joseph Martin Dawson, director of the Baptist joint conference committee on public relations. Dr. Dawson denied that Protestants are bigoted or intolerant when they oppose attempted Catholic infringements on the principle of the separation of church and state. Speaking on the subject, "The Old Gospel for a New India," August A. Berg, missionary to Bengal-Orissa, said: "India has changed more in the past 10 years than in the previous 1,000 years." W. G. Farmer of Elkins was elected president of the West Virginia convention, succeeding Gilmer Cross of Oak Hill.

Presbyterians Evangelize

Delegates to the annual convention of the Presbyterian synod of West Virginia, meeting in Beckley, heard Warner L. Hall of Charlotte, N. C., say that the Presbyterian Church, long asleep to its responsibilities for the unchurched of our nation, has become vitally awake. It is taking its place alongside the missionary denominations (Baptists and Methodists) in its emphasis on evangelism and enlistment, he declared. Hunter B. Blakely, secretary of the denomination's new council on higher education, defined the council's objective by saying that "we must capture the intellectual leadership of our generation for Christ." E. H. Hamilton, furloughed missionary to China, said that while many doors are being shut against the foreign missionary enterprise today, doors in Africa, Japan and Brazil are opening wider than before. B. R. Lacy of Richmond, moderator of the Presbyterian General Assembly, spoke of the global expansion of the "body of Christ," emphasizing that the church draws its members from every race, nationality and denomination into a unity of spirit and fellowship. Andrew R. Bird, pastor of the First Presbyterian Church, Huntington, is the new moderator of the synod, succeeding James W. Witherspoon of Beckley.

Methodists End In Confusion

Delegates to the annual session of the Louisville Methodist conference, meeting at Bowling Green, Ky., adopted a resolution

giving unqualified endorsement to the position that has been taken by the bishops of the southeast area concerning the controversial Methodist Federation of Social Action. (The bishops, meeting at Xenia, Ohio, last summer, assailed a report that the federation intended to request Pres. Truman to pardon the eleven Communist leaders now under conviction, denounced the federation for calling American intervention in Korea "interference in a civil war," and urged the federation to drop the name "Methodist" from its title.) The most lively session of the conference developed over the subject of preachers' pensions and ended in what Presiding Bishop W. T. Watkins described as "complete confusion." The board of conference claimants had recommended that each minister be assessed 2 per cent of his salary for a pension endowment fund, but disagreement concerning technicalities and general opposition to the plan precipitated spirited debate. It was announced that financial difficulties will prevent the removal of Kentucky Wesleyan College from Winchester to Owensboro during the next three years. This move has been a matter of considerable controversy.

Study How to Influence The Government

A delegation of 100 Methodist ministers, made up of the district superintendent and four representative clergymen from each of the 20 districts of the West Virginia, Pittsburgh and Erie conferences, recently visited Washington to study "how politics should be judged in the light of Christian ideals," and to discover how to exert effective Christian influence on national and international affairs. Bishop Lloyd C. Wicke headed the delegation. Among those who spoke to the group were the ambassador from Australia, the ambassador from Korea and an assistant secretary of the state department. There was a briefing session as to the work of senators and representatives, and another (at the National Press Club) concerning the reporting of news from the capital.

Reformation Service Hears Charles Taft

A greater number of Reformation Day services was held hereabouts this year than in any previous year since the observance began. In Louisville two identical services were conducted in the municipal auditorium, with Charles P. Taft of Cincinnati as the keynote speaker. The former president of the Federal Council of Churches urged that Protestants do less denouncing of Roman Catholic views and more positive presenting of the affirmative positions of Protestantism. He stated that too few Protestant laymen are intelligently informed concerning the traditions and principles of their heritage. He declared that the "priesthood of believers" is the essential Protestant doctrine, a doctrine that has made valuable contributions to democracy. Joseph Clare Hoffman, pastor of Christ Methodist Church, Charleston, was the principal speaker at the observance in Huntington. He emphasized that the men who founded our nation and formulated the basic concepts of our democracy were predominantly Protestant in faith and philosophy.

And So Forth

Ellis A. Fuller, 59, for the past eight years president of the Southern Baptist Seminary in Louisville, died of a heart at-

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tack suffered while speaking in the First Southern Baptist Church, San Diego, Calif.

A mammouth family prayer rally at Churchill Downs, famous Louisville race track, was attended by an estimated 25,000 Catholics.

Esther Shoemaker, medical missionary to India, told delegates to a convention of the Louisville conference of the Methodist Women's Missionary Society that communism can have free play in India if the new republic does not soon produce better living conditions for the masses of the population.

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Kagawa Prays For Communists

Japanese Leader Heard by Thousands in New York—British Quaker Calls for End of Militarization

NEW YORK, Nov. 13.—Speaking in each of the five boroughs and in citywide gatherings to over 20,000 persons, Toyohiko Kagawa of Japan left a great deposit of international understanding and deepened Christian faith in New York. In the First Reformed Church of Jamaica, Queens, he roused an overflow audience to enthusiasm by his address on "Japan for Christ." On World Community Day (Nov. 11) he told the New York council of churchwomen that only "love of Jesus Christ" could bring peace to the world. On Friday evening the members of the metropolitan youth council heard him in a ringing message on Christian humility and service, the text of which was Phil. 2:5-7. Just before he left the city Kagawa joined with close friends in a small prayer circle. He prayed first for Japan and Korea, then lifted up to God all the nations of Asia, mentioning them by name, and the nations of Europe, again by name. Finally he prayed fervently for Russia and each of its satellites, asking that "these peoples might be reformed, their churches revived and the spirit of Christ rule among them."

Women Hear Dr. Fry

"Love thy neighbor" was the theme of the Brooklyn council of churchwomen's World Community Day program. The women's all-day meeting was held at the Church of the Good Shepherd (Lutheran). Pearl Richardson spoke for the United Nations and Ruth Haines told of the work with foreign students in the city. In a powerful address, Franklin Clark Fry, president of the United Lutheran Church in America, insisted that "the force that contributes to peace is the force of the Christian church."

Quaker Asks a Halt To Militarization

Speaking Sunday evening at an Armistice Day meeting at First Presbyterian Church, Brooklyn, Gerald Bailey, for 20 years chairman of the British Peace Council and member of the World Quaker Committee, called for a "halt to militarization of the world and the ending of any imperialism over people anywhere." The British leader declared that the "best and only" way to defend and preserve democracy and freedom was to "practice them, and to practice them much more effectively than ever before." "We must assume that all men can come into possession of a new faith and tolerance," he said. Mr. Bailey called for immediate implementation of Pres. Truman's Point IV program. All he had advocated, he said, was "really a spiritual and religious task."

Queens Laymen Join In Retreat

Queens laymen gathered at Holiday Hills, Pawling, last week end for a retreat sponsored by the Queens church federation. On Saturday evening Louis C. Gosdorfer of Forest Hills, chairman of the Queens retreat movement, presided over a panel which discussed ways of expanding the movement. Speakers on the retreat program were William C. Bennett, executive secretary of the federation, and its president, Howard C. Shaffer, Jr., pastor of the Colonial Church, Bayside; Albert E. Couch, pastor of Union Congregational Church, Richmond Hill; and Karl F. Moore, pastor of the Community Methodist Church, Jackson Heights. The response of those present was such that the conference decided to establish luncheon groups and dinner round tables between retreats, and also to prepare monthly releases to be sent out to the men for their daily use.

Patterson Advertises Religion in Life

Buell A. Patterson of the *United States News & World Report* has accepted the chairmanship of the laymen's committee representing the New York Protestant council in the "Religion in American Life" campaign. Throughout this month churches, business, press, radio and television, outdoor posters and car cards all over the city will stress spiritual values. The slogan for the campaign is, "Take your problems to church this week—millions leave them there!" Mr. Patterson says: "The goal of the campaign is to deepen our spiritual values in this period of great moral crisis and to encourage all people to look to religion for guidance and strength."

Communists Seize Poland's Largest Lutheran Church

Holy Trinity Church in Warsaw, largest Lutheran church in Poland, has been confiscated by the Communist government, according to word received from well informed sources by the National Lutheran Council here. The church building, destroyed by German artillery in 1939, had been slowly rebuilt during the past five years through contributions from Polish Lutherans and other sources, including a grant from Lutheran World Action funds raised by the N.L.C. It was almost complete when the government announced that it would be taken over and used for secular purposes. Other properties of the church—schools, parish houses and parsonage—will be demolished to make room for government offices. All had been badly damaged during the war.

And So Forth

Francis T. Cooke, pastor of the Highland Avenue Congregational Church, Orange, N. J., last week was elected moderator of the New Jersey association of Congregational Christian churches.

Gustavus Adolphus Church, oldest of the Lutheran churches of Swedish background in Greater New York, celebrated its 85th anniversary this week end. Victor E. Beck is the pastor.

Robert L. Dillon was installed Wednesday as pastor of Grace Baptist Church, Brooklyn.

Lyle O. Bristol, pastor of Redeemer Baptist Church, Brooklyn, led the congregation last week in celebration of their 50th anniversary. The sermon was preached by Quentin T. Lightner, former pastor and now a professor at Keuka College.

John Henry Fitzgerald's 35th anniversary as rector of Christ Episcopal Church, Bay Ridge, Brooklyn, was celebrated yesterday.

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Suffragan Bishop Jonathan G. Sherman congratulated Dr. Fitzgerald on his long and successful pastorate.

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The December 13 issue of

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will be devoted to the story of the Constituting Convention of the new National Christian Council being held this week in Cleveland. It will include the text of many reports and decisions, a summary of the principal speeches delivered at the convention, and editorial comment.

To make this possible, the editors have established headquarters in Cleveland during the period of the convention and will write the story from there.

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Portray Start of The Reformation

St. Louis Churches Dramatize Nailing of Theses to Door—Lichtenberger Elected Bishop Coadjutor

ST. LOUIS, Nov. 10.—Elmer G. Homrighausen, professor of Christian education at Princeton Theological Seminary and chairman of the evangelism department of the Federal Council of Churches, was the speaker at the Reformation service held in the city auditorium Sunday night Nov. 5. A feature of the service was the dramatization of Luther's early spiritual struggle, the nailing of the 95 theses to the door of the castle church in Wittenberg and the trial at the Diet of Worms. A chorus of 1,500, under the direction of Helen Louise Graves, sang. Approximately 10,000 people attended the service. The late Clark Walker Cummings, secretary of the St. Louis church federation, it will be remembered, pioneered in the union Reformation services that have become prevalent across the nation. The non-Protestant world must be a little confused by the fact that St. Louis has two great Reformation services, and the Roman Catholic Church must take some comfort from it. The Missouri Synod Lutheran churches held their Reformation service in the same auditorium on the afternoon of Nov. 5. About 8,000 attended.

Eden Has Record Enrollment

Eden Theological Seminary of the Evangelical and Reformed Church has the largest enrollment in its history—140 students, including a young woman from China and a young man from Germany. On Oct. 20-21 Eden was host to the regional Interseminary Conference. Eden celebrated its centennial last June and on that occasion published *The Heritage of the Reformation*, an important volume written by its faculty members and by two of its graduates. Profs. Reinhold and H. Richard Niebuhr.

Weekday Schools Are Thriving

"They are catching on," is the statement of Althea Coleman, director of the weekday schools of religion for the city. Until two years ago the weekday schools of religion operated on released time from the public schools. Since then the religious classes have been held either before or after public school hours or on Saturday. The enrollment at present is 2,500, which is equal to the peak enrollment last year. Classes are held in 40 churches, with a staff of 65 teachers. Boys and girls across the city are enthusiastically entering into the studies and activities of these classes. Mrs. Coleman states that the quality of the classroom work is steadily improving.

Wagner Heads Federation

O. Walter Wagner is the new executive secretary of the metropolitan church federation. Following the death of Clark Walker Cummings last January, the board of the federation spent many months seeking a secretary to assume the heavy responsibilities of the organization's far-reaching program. Mr. Wagner graduated from Elmhurst College and Chicago Theological Seminary. He has held pastorates in Loudonville, Ohio, Jackson, Mich., and Gary, Ind. In 1948 he spent four months in Europe as an observer for the Save the Children Federation. Since then he has been executive secretary of the Evangelical and Reformed Church's commission on world service, with offices in Webster Groves, Mo. He made a second trip to Europe last year to study relief and reconstruction projects in Germany, Greece, Italy, Czechoslovakia and Austria.

Dahlberg Comes To St. Louis

Edwin T. Dahlberg, minister of the First Baptist Church in Syracuse, N. Y., for the past 11 years, twice president of the Northern (American) Baptist Convention and a leader in the ecumenical movement, will become pastor of the Delmar Baptist Church here on Nov. 19. The Delmar church, along with the Third, Webster Groves and West Park Baptist churches, reports both to the American and the Southern Baptist conventions. Second Baptist is the only American Baptist church in the city, all the others belonging to the Southern convention. Because it offered the use of its plant to a Christian Science congregation and permitted dancing in its educational building a year ago, it was expelled from the fellowship of the other Baptist churches in St. Louis. It will be interesting to see what sort of reception these Southern Baptist churches give Dr. Dahlberg. Local churches of other denominations are sure to accord him an enthusiastic welcome.

Episcopalians Elect New Coadjutor

Arthur Carl Lichtenberger, professor at General Theological Seminary, New York city, has been elected bishop coadjutor of the Missouri Episcopal diocese. He will succeed Bishop William Scarlett as head of the diocese when that beloved prelate retires two years from now.

HAMPTON ADAMS.

INDIAN COUNCIL

(Continued from page 1428)

into commissions for the study of (1) presentation of the gospel in the modern context, (2) leadership in and (3) financial support for the Christian enterprise. Their reports came before the plenary sessions for discussion and adoption. However, the commissions found that they did not have enough time for adequate consideration of their topics. Nor did the plenary sessions have enough time for discussion of the commission reports. In the end the draft statements which came from the commissions, along with notes of speeches made during the plenary sessions, were remitted to the council secretaries and a few other leaders to be edited and sent out to the constituent bodies in the name of the council.

Evangelism Call Held Feeble

Some of the subjects considered brought out interesting differences of opinion. Commission No. 1 presented a draft of a call to the churches for a forward movement in evangelism. This, it was generally felt, did not give sufficient emphasis to witnessing

through life at a time when standards of honesty in trade, business and administration in this country are fast deteriorating. One sentence particularly in the proposed call—"We should not be absorbed in trying to remove all the weaknesses of the church"—was not considered helpful in challenging Christians to creative witness. Under present conditions in India, "creative witness" means dangerous Christian living.

In the statement on leadership presented by Commission No. 2, there was an elaborate appeal, specifying many types of service, to overseas churches to send missionaries to this country. The plenary session expressed grave doubt as to the need for such an appeal, especially since nothing was said about the support of missionaries who might come from the West.

Foreign Financial Help

On the question of financial support of the Christian enterprise, a sharp cleavage of opinion developed within Commission No. 3 as to receiving foreign aid. One group held that "as the church is a world body, its need should be met by the whole of it." Another group disagreed. Since it proved impossible to reconcile the two points of view, the commission presented an alternative statement: "While we recognize that the Kingdom of Christ in any part of the world is the concern of the whole church, and that the assistance which the older churches have given and may continue to give to the younger churches is a normal expression of Christian solidarity, the experience of younger churches in many mission fields has clearly demonstrated that the sooner these are placed on their own feet financially, the more quickly do they develop a due sense of responsibility, local initiative and adventurous Christian action. . . . The course of action we would recommend is this: Whenever conditions are ripe, the missions should immediately withdraw financial aid for church work. Institutional work should be placed as soon as possible under appropriate organizations within the church, the door being left open for reorganization of the work according to the circumstances and the opportunities presented by the rapidly changing conditions in the country. And persistent efforts should be made to secure increasing support for such reorganized educational and medical institutions as the church may deem vital to its growth." After some discussion, the plenary session decided to ask the commission to issue a unified statement.

Reorganization of Missionary Societies

Hitherto, foreign missionaries have been permitted to enter India on recommendation of the British Conference of Missionary Societies or the Foreign Missions Conference of North America. Last year, however, the government requested the National Christian Council to take over sponsorship of missions. The delegates at Nagpur discussed the matter and decided that the N.C.C. should assume responsibility only for missions that are affiliated with it. It was reported that missions not affiliated with the N.C.C.—and there a good number of these—have been trying to form an organization parallel to the N.C.C. and to induce the government to give recognition to its members. So far, it appears, the government has not favored this proposal.

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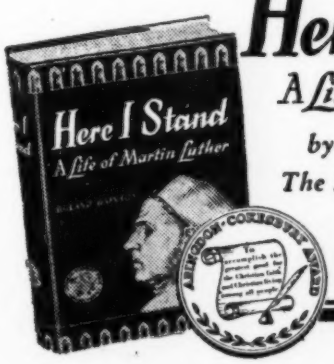

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Council, it was agreed that that organization should cease to be affiliated with the N.C.C. and should form a separate council directly related to the International Missionary Council. The question of the status of the East Pakistan Christian Council, which is still affiliated with the N.C.C., will be considered later.

A report of services rendered by some of the committees of the N.C.C. was presented—an impressive and inspiring record. The relief work done among refugees in India and Pakistan since 1947 deserves special mention. While very generous contributions were received from Church World Service, equally generous contributions, amounting to 220,570 rupees, came from churches and Christians in India, and the government gave cash grants amounting to 54,910 rupees and provided free gasoline, food and lodging for relief workers. The Christian Medical Association, the board of Christian literature and the committees on audiovisual aids, youth, the blind and deaf, and economic welfare are other N.C.C. groups which reported excellent work.

Manikam Is Ordained

It was a happy thought to arrange for the ordination of Rajah B. Manikam at Nagpur on Oct. 22. The ceremony was conducted by Bishop J. Sandagren of the Tamil Lutheran Church of South India (of which Dr. Manikam is a member), assisted by Bishop Sinker of the Church of India (Anglican) in Nagpur. All the N.C.C. delegates and visitors attended the service and took part in the communion which followed the ordination. Council members also went to a farewell meeting for Dr. and Mrs. Manikam. Dr. Manikam will soon take up work as the joint secretary for East Asia of the International Missionary Council and the World Council of Churches.

P. Oomman Philip.

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Plan Sigtuna Conference

Pastors, Members of Legal Profession Will Meet at Swedish Center

Roskilde, Denmark, Oct. 31.—At the annual meeting this month of the board of directors of the famous Ecumenical Institute at Sigtuna, Sweden, it was decided to sponsor a conference on "The Church and Rights," to be held at the institute next August. Leaders of the sessions will be pastors and members of the legal profession. Themes to be discussed are "The Foundation of Rights," "Law, Rights and Morality," "Rights and Man" and "Our Responsibility for Rights." During the annual sessions Bishop Manfred Björkquist resigned the presidency of the institute. The board named as his successor Kristian Hansson, chief of the Norwegian government's church department. Representatives from all the Scandinavian countries were present; for the first time, Iceland was included in the representation.

Archbishop Brilioth Issues First Pastoral Letter

As is customary for newly elected prelates in Sweden, Archbishop Yngve Brilioth has issued a pastoral letter, which is now available in printed form. In his letter, the archbishop says that the spiritual situation of today is characterized by fear. The root of this fear, he says, is not the estrangement between East and West, nor war, but the engulfment of the individual by the mass. Archbishop Brilioth declares that within this situation the church has a definite mission, since she alone knows that a man can be saved. He warns, however, that the church is tragically hampered in this task because it is so divided, and he contends that more ecumenically minded pastors are needed. He also warns the Church of Sweden against what he calls a "high church tendency," which, with its emphasis on liturgy, may make the church foreign to the average man.

Berggrav's Resignation Ends Remarkable Career

Because of his continued ill health, Bishop Eivind Berggrav of Oslo has tendered his resignation. It will be hard to think of the Church of Norway without Berggrav. His live personality, his pronounced opinions, his wisdom and learning have put their mark on his church throughout the 22 years he has served it as bishop. His outspoken views have often brought him criticism, but he has written his name in the annals of the church in such a manner that it will remain there for years to come. And his influence was not limited to Norway. Bishop Berggrav's health has been seriously impaired since his wartime imprisonment at the hands of the German occupation forces. So he decided to resign, although he is only 66 years old. Many of those who deplore his action point out that not since the days of Archbishop Söderblom in Sweden has Scandinavia had such an outstanding church leader as Berggrav.

And So Forth

Denmark went all out to welcome Winston Churchill during his two-day visit here this month as the guest of the former resistance movement, which during the occupation found in the British leader's radio speeches much of its inspiration to "hold on." Churchill made many speeches in which wit and wisdom were blended, was received by the king, had a Ph.D. degree conferred upon him by Copenhagen University, and was hailed by multitudes of Danes on his ride through the elaborately decorated streets and at a meeting in the capital's largest assembly hall. In several of his speeches he called for a "United States of Europe."

Danish courts are to decide whether German war criminals now imprisoned in this country but supposed to serve the rest of their terms in German jails shall be permitted to stay here for the duration of their sentences, as they have requested.

The 75th anniversary of Copenhagen's Sunday school movement was recently celebrated. In the city's Sunday schools, 12,000 children are now enrolled. In Denmark, religious education is given in the public schools; consequently, the Sunday school work represents additional training.

K. E. Jordt Jörgensen.

Call for Observance of Golden Rule Week

The Golden Rule Foundation is sponsoring observance of International Golden Rule Week Dec. 3-10. It urges all who believe in the Golden Rule as individuals and as members of groups to deny themselves a measure

of luxurious living while they share their abundance with those in need. In announcing the observance, the foundation points out that the U.N. Food and Agriculture Organization recently stated that two-thirds of the world's population is "undernourished to the point of starvation."

UNITED CHURCH WOMEN

(Continued from page 1428)

schools and objection to "permanent" military conscription.

Much applause greeted the adoption of recommendations that councils express disapproval of advertising of alcoholic beverages, particularly on television, and condemnation of the broadcasting in Hawaii and Alaska of hard liquor advertising—a practice prohibited in the U.S. and seen as an "entering wedge" device. The delegates in a number of resolutions urged support of the U.N. and certain of its member agencies, and reaffirmed support of the Convention on Genocide, of the U.N. Declaration of Human Rights and of "the equitable distribution of surplus foods for the benefit of the hungry anywhere in the world regardless of political considerations." They asked immediate termination of the "wardship relation" between the American Indians and the U.S. government. In a series of resolutions they urged councils to study and work in mission enterprises. They called for a "more vigorous demonstration of Christian attitudes toward all people" and planned to participate in daily prayer at the noontide hour for peace.

Local Accomplishments

As always at these assemblies, one of the most significant features was the reports of actual accomplishments by local councils in community service. At each of the six seminars on Tuesday afternoon, dozens of concrete examples of such enterprises were reported in detail. On other days seminars dealt with possibilities for action in definite areas of Christian service.

Each morning a worship service conducted by Dean William J. Faulkner of Fisk University, with music by the Fisk Jubilee Singers, preceded the sessions. On the final morning, Dean Faulkner presided at a communion service, always the highlight of a United Council assembly. In contrast to the situation two years ago in Milwaukee, when the local Episcopal bishop admonished women of his church that they could not conscientiously participate, the bishop of Southern Ohio issued no ruling on the matter. Among the 40 or so local clergymen who administered the elements in the service here this morning were a number of Episcopal clergymen, and Wayne S. Snoddy, rector of the (Episcopal) Church of Our Savior, delivered the invitation. Chairman of the local committee in charge of the service was Mrs. Charles P. Taft, an Episcopal laywoman.

Among those who addressed the sessions on various phases of the church's outreach were Clark G. Kuebler, Charles T. Leber, Mrs. Hachira Yuasa of Japan, Mrs. John Karefa-Smart of Africa, Frank Laubach, I. George Nace, Truman Douglass, O. Frederick Nolde, John A. Mackay, Ronald Bridges, Mrs. Olive R. Goldman of UNESCO and Sarah Chakko of India. Dr. Chakko, on leave from the presidency of Isabella Thoburn College to direct a special project of the World Council's commission on the life and work of women in the church, warned the women against permitting their own organizations to become "substitutes," more important to them than the church itself.

Nominated to succeed Mrs. Harper Sibley as president of the organization was Mrs. James D. Wyker, a minister of the Disciples of Christ who is now president of the Ohio council of churchwomen. Mrs. Wyker will be formally elected to head the department of united churchwomen when the National Council is constituted in Cleveland later this month.

Current Feature Films

Prepared by Independent Filmscores
M—Mature. Y—Younger. C—Children.

All About Eve (Fox) Anne Baxter, Bette Davis, Celeste Holm, Hugh Marlowe, Gary Merrill, George Sanders. *Drama.* How ambitious, talented young actress takes advantage of interest and confidence in her on part of "arrived" members of the profession to undercut them, advance her own career. Flashbacks tell story from successive viewpoints as she makes flowery speech accepting coveted award. An *unusually discerning* view of human nature and the theater, intelligently written and produced. Considerable drinking. **M,Y**

Mister 880 (Fox) Edmund Gwenn, Burt Lancaster, Dorothy McGuire. *Comedy* based on true *New Yorker* account of how bumbling old junk dealer for years ineptly manufactured his own paper money, unaware that he was doing wrong—until treasury men, sure they were on trail of desperate, clever criminal, finally tracked him down. A *skillfully done* comedy, warmhearted and appealing, yet not minimizing gravity of the counterfeiting offense. **M,Y**

The Toast of New Orleans (MGM) Kathryn Grayson, Mario Lanza, J. Carroll Naish, David Niven. *Musical.* Rise of carefree young Cajun fisherman tc success in opera, romance with leading lady. *Excellence of musical portions compensates for stereotyped plot and situations.* Handsomely set, in technicolor, in period of early 1900's. **M,Y,C**

BEST CURRENT FILMS

For Family: Annie Get Your Gun, Beaver Valley, Cheaper by the Dozen, Cinderella, The Happy Years, The Jackie Robinson Story, Stars in My Crown, Summer Stock, Three Little Words.

For Mature Audience: The Broken Arrow, Eye Witness, The Glass Menagerie, The Gunfighter, Hamlet, The Lawless, The Men, Mystery Street, No Way Out, The Red Shoes, Samson and Delilah, Sunset Boulevard, The Third Man, Three Came Home, The White Tower, The Winslow Boy. 11-29-50

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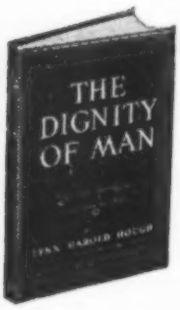

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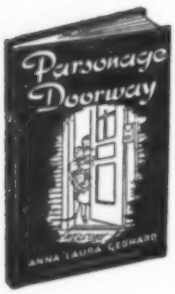

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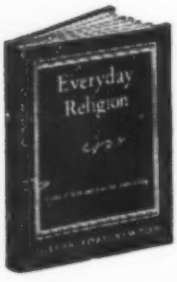

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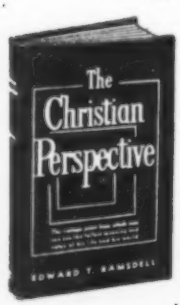

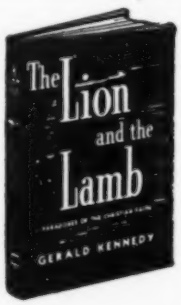

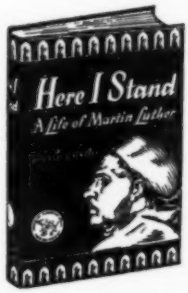

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